



THE Instructor
FEBRUARY 1968



The Character and Faith of Our Founding Fathers

by President David O. McKay

Our thoughts are developing our characters each hour of the day. Indeed, they are changing the very expression of our features, for our features to a great extent tell what we are.

We have an example of that in the beautiful story of "The Great Stone Face," by Nathaniel Hawthorne. I hope you have read it. If so, you will remember that on a mountain surrounding a valley, nature had carved the features of a benign man. He seemed to radiate kindness, benevolence, and love, as well as greatness.¹

Hawthorne gave a great lesson in that story, which told how day by day, week by week, month by month, noble thoughts and ideals transformed the features of a young man who looked daily upon the great stone face. He strove to be of service, not to himself, but to others.

Our great country has its own stone faces. At Mt. Rushmore, South Dakota, between 1927 and 1941, the sculptor Gutzon Borglum carved four great faces—the likenesses in stone of four of America's presidents—Washington, Jefferson, Lincoln, and Theodore Roosevelt—men of sterling character who helped make America great over the years.

(For Course 17, lessons of February 18 and 25, "The Church Established" and "America, a Cradle of Democracy"; for Course 19, lesson of April 1, "The Gospel and the Way of Life"; for Course 25, lesson of April 7, "Every Good Gift"; for Course 27, lessons of March 10 and April 28, "Come Unto Christ" and "The Power of Prayer"; for Course 29, lessons of February 18 and March 24, "Foreordination and Predestination" and "Spiritual Gifts"; to support family home evening lessons 28 and 29, and of general interest.)

¹Nathaniel Hawthorne, "The Great Stone Face," from *The Bedside Book of Famous American Stories*, edited by Angus Burrell and B. A. Cerv; Random House, New York, 1936.

During the month of February we especially remember the contributions of Washington and Lincoln to our country.

As members of The Church of Jesus Christ of Latter-day Saints we know there exists an eternal law that each human soul has the power to shape its own destiny. No one individual can make happiness or salvation for another. It has been said that even God could not make men like himself without making them free.

Abraham Lincoln said:

This love of liberty which God has planted in us constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors.

On violation of the laws of the land Abraham Lincoln declared:

Let every American, every lover of liberty, every well-wisher of his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Constitution and laws, let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his

(Continued on following page.)

children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.²

No man is truly great who does not have reverence for Deity and for things sacred. That was one of the virtues which made Abraham Lincoln great. His spirit of reverence was illustrated when he left his home town to assume the presidency of the United States. At the railroad in Springfield, Illinois, on February 11, 1861, as he was about to board the train, he turned and looked upon the people who had gathered there. His lips quivered, and tears filled his eyes. For a few moments he stood in solemn silence. Then, gaining control of himself he spoke in a husky voice the following farewell:

My friends, no one not in my situation can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a youth to an old man. Here my children have been born and one is buried. I now leave, not knowing when or whether I may ever return, with a task before me greater than that which rested on Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you and be everywhere for good, let us confidently hope that all may yet be well. To His care commanding you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.³

It is not imagination that we can approach God and receive light and guidance from him; that our minds will be enlightened, and our souls thrilled by his Spirit. Washington sought and received it. So also did Abraham Lincoln who, at his mother's knee, and later guided by his equally wonderful stepmother, discovered the strength to be found in prayer.⁴ As he prayed he learned that God did hear him, and did answer him; and that was proof to him that God was real, a living Being, a merciful and kind Heavenly Father. While serving as President he said:

I have had so many evidences of God's direction, so many instances when I have been controlled by

²Cited by Daniel T. Marsh, *The American Canon*; Abingdon-Cokesbury Press, New York, 1898; page 78.

³Paul Ludwig, *Life of Lincoln*, translated by Eden and Cedar Paul; Little, Brown and Company, Boston, Mass., 1930; page 254.

⁴John Wesley Hill, *Abraham Lincoln Man of God*; G. P. Putnam's Sons, 1927; page 45.

some other power than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it.⁵

Throughout the long Revolutionary War, Washington suffered anxiety and despair as he struggled to hold an army together and keep alive the fight for freedom. In January, 1776, six months before the Declaration of Independence was signed, Washington wrote:

The reflection on my situation, and that of this army, produces many an uneasy hour when all around me are wrapped in sleep. Few people know the predicament we are in, on a thousand accounts. . . . If I shall be able to rise superior to these . . . I shall most religiously believe, that the finger of Providence is in it, to blind the eyes of our enemies.⁶

Washington held on with a determination of purpose, a deep conviction of the justice of the cause for which they were fighting, and an abiding faith in God. He urged his troops to attend to daily prayers, as he himself did. *In his darkest hours, he was sustained by a divine influence that led him to victory. "Providence," he wrote, "has heretofore taken me up when all other means and hope seemed to be departing from me in this."*

In 1778, at Valley Forge, he wrote of the suffering of his men who were "without clothes to cover their nakedness, without blankets to lie on, without shoes, by which their marches might be traced by the blood from their feet, and almost as often without provisions as with them, marching through the frost and snow, . . . and submitting to it without a murmur, is proof of patience and obedience which, in my opinion, can scarcely be paralleled."⁷ But to his young friend the Marquis de Lafayette, he wrote, "*I have no doubt that everything happens for the best; that we shall triumph over all our misfortunes and in the end be happy.*"

When word came the following spring that France had recognized the independence of the United States and was sending military aid, Washington told his troops,

It having pleased the Almighty ruler of the Universe propitiously to defend the cause of the United American States . . . by raising us up a powerful friend among the princes of the earth to establish our liberty and independence upon lasting foundations, it becomes us to set apart a day for gratefully acknowledging the Divine goodness, and celebrating the important event which we owe to His benign interposition.

⁵Paul Ludwig, *Life of Lincoln*, page 450.

⁶George Washington, *The Washington Papers*, edited and arranged by Saul K. Holman, Harper and Brothers, New York, 1955; page 130.

⁷George Washington, *The Washington Papers*, page 167.

The Church has always maintained that the Constitution is a sacred document. The Lord revealed to the Prophet Joseph Smith:

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Doctrine and Covenants 101:79, 80.)

On one occasion the Prophet Joseph proclaimed that:

*... The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.**

And then, in the dedicatory prayer of the Kirtland Temple the Prophet said:

Have mercy, O Lord, upon all the nations of the

*Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, volume 3, page 304. (Commonly called Documentary History of the Church.)

earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (Doctrine and Covenants 109:54.)

Washington, Lincoln, and other great statesmen who had to do with the founding of this nation were indeed inspired of God and relied upon him for guidance and assistance in their great responsibilities. They were noble souls who were willing to sacrifice their all, that men might have the right to be free. As Washington said, "Our cause is noble. It is the cause of mankind, and the danger to it is to be apprehended from ourselves."

Noble thoughts applied in life are worth more than gold. When we think of self, we are just as other living creatures in the world. When we think of others and make others happy, we approach the life of the Christ.

Reverence for God and sacred things is the chief characteristic of a great soul. Little men may succeed, but without reverence and the desire to serve others, they can never be great.

Library File Reference: UNITED STATES—SPIRITUAL FOUNDATION.

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*Patience is the support of weakness:
Impatience is the ruin of strength.*
—Charles Colton.

REAP THE REWARDS OF PATIENCE

by Wilford W. Richards*

Sir Isaac Newton, after spending forty years in discovering the law of gravity, gave credit to his *patience* for the result. William Cullen Bryant is reported to have written his immortal poem "Thanatosis" one hundred times before releasing it for publication. These are examples of patience with things and ideas. What about patience with parents, children, teachers, and associates?

The Patience of Shiblon

Shiblon was a young son of Alma. Under the call of his father, he accepted the responsibility of missionary work among the apostate Zoramite people. There is very little information regarding the detail of Shiblon's mission, but Alma refers to the bonds and suffering of his son while in this service. Apparently he experienced bodily suffering and torture of the soul. Alma commended his son in these words:

I say unto you, my son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and long-suffering among the people of the Zoramites. For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with patience because the Lord was with thee; and now thou knowest that the Lord did deliver thee. (Alma 38:3, 4.)

This is a real tribute from a worthy father to a worthy son. What son would not rejoice in such a commendation from his father? What father would not delight in such a son? There is real companionship and trust in such a situation.

What Is Patience?

It is the quality of patience that we desire to

(Footnote 5: Lessons of March 3 and 10, "We Trust Our Parents" and "We Trust Our Heavenly Father"; for Course 17, lessons of February 4 and April 21, "King Noah and Abinadi" and "Shiblon"; for Course 25, lesson of February 18, "A Promise To Be Kept"; for Course 27, lessons of March 17 and April 21, "Enduring to the End" and "Be Ye Therefore Perfect"; to support family home evening lesson 22; and of general interest.)

emphasize. What is patience? How and when should it be used? Who are qualified to use it? How is it developed? Can it be misunderstood or wrongly applied? Parents need it in the home, teachers need it in the classroom, young people need it during their growing experiences. It must be a quality of bishops and priesthood leaders.

In defining patience, Webster uses such terms as *endurance, sufferance, quiet waiting, long-suffering, forbearance, self-control*. Behind all of these words is suggested the purpose, meaning, and reason for patience. The farmer cannot be justified in patience if he has not first prepared the soil, planted, and cultivated. If he has fulfilled these requirements, he then can wait the processes of time. Similar situations appear in the home, where parents and children work in a scene of developing faith and confidence in each other. Their patience is justified and rewarded when counsel and discipline are based upon worthy example, consistent teaching, unquestioned love, and recognition of truth. Under these conditions, patience can be exercised with growing children in relation to the use of the family automobile, handling of money, dating, keeping respectable hours, respect for each other, and sharing responsibility in the home.

If these situations are not clarified, understood, and accepted, patience may be a questionable virtue.

A mother of six children of varied ages united with them recently in planning a family Halloween party. Each child, regardless of age, was to invite his own guests. They cooperated in patience with each other in a common project. The activities were diversified so that all would be considered and could participate.

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When father and mother walk to a party or church services so that teen-agers may have use of the family car, patience and consideration are operating. This especially is true when the teen-agers feel and express appreciation.

A teacher is justified in exercising patience with Fred, who is a slow reader, if he is responding and doing his best. A student is using patience if he thoughtfully withholds his own demands when he sees a teacher trying to cope with many students and problems all calling for attention at the same time. It is a teacher's challenge, also, to use patience in recognizing individual needs. He can feel and respond inwardly to Mary's broken home, to Joe's lack of parental love and interest, or Helen's attempt to adjust to pain and ill health. Friends and associates of such unfortunate children can also join in the spirit of cooperation and patience.

Reap the Rewards of Patience

The writer, in his boyhood, witnessed an experience of patience between a father and son that lingers in memory. The father, atop a wagon load of grain, approached an outer gate to the farm home. The grain was sacked, piled high, and ready for market in another community some miles away. A full day was needed for this trip. The father called to his son nearby to open the gate. The boy, muttering something in the spirit of resentment and frustration, walked away without responding to the request. The father, known for his patience, left the load of grain and labored with the boy to discover the reason for his conduct. I never knew the boy's reason. I did know, however, that the team

and wagon stood inactive for some considerable time, and that the wheat was not delivered to market until the following day. There was no raising of voices, no punishment—just father and son struggling for understanding and the fulfillment of love between them. The son has remarked several times in his mature years that this was the turning point in his life. It opened up to him an understanding of his father and the nature of responsibility. Now the son is an effective leader in the Church and the community. He honors his father for his love and patience.

A college student in his upper teens penned a special note to his father on a Christmas card. In effect, he said, "Dad, I have had some question in the past about your wisdom in discipline and your concern for me. I want you to know now that I have come to feel that you are very wise. I love and appreciate you with all my heart. I hope I may prove worthy of your patience and trust." It is not difficult to imagine what this did for father-and-son relationship.

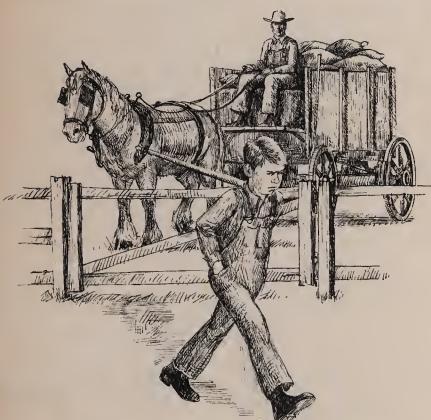
The early saints in Ohio, Missouri, and Illinois were misunderstood, mobbed, and persecuted. This was very unjust treatment and the saints wanted to retaliate in kind. But the Prophet Joseph taught patience. He encouraged the members to put up their weapons, subdue their feelings, and wait for time and the Lord to work out the solution. This is the same type of situation that existed with Shiloh in the land of the Zoramites. The same type of patience was applied.

The story of Job in the Old Testament is one of the most well-known and best-recognized examples of patience. Job had lost his children and his material possessions, and he sat upon an ash heap nursing his boils. Friends came to tempt him to deny God. Even his wife admonished him to curse God and die. (See Job 2:9.) Out of Job's heart and mouth came the memorable reply, "Though he slay me, yet will I trust in him." (Job 13:15.)

Jesus taught and practiced patience with all his soul *when the situation justified it*. He forgave the woman caught in sin when she repented. (See John 8:10, 11.) Another time, however, when dealing with hypocrites, he cleansed the temple in righteous indignation. (See Mark 11:15-17.) There appeared to be no foundation nor basis for patience in this case.

Patience should not be mistaken for neglect, ignorance, or passive indifference. It is an active, positive principle, to be applied in worthy situations and to achieve worthwhile goals—to save souls, to demonstrate faith, and to serve God and fellowman.

Library File Reference: PATIENCE.



The boy muttered in resentment and walked away.



PRESIDENT HEBER J. GRANT

HE MADE WEALTH A BLESSING

by Wallace G. Bennett*

President Heber J. Grant was reared in a home in which there was not a large income. His father, Jedediah M. Grant, died when he was a baby. His widowed mother struggled to support herself and her son. She took in boarders and did sewing and other things to maintain a home for the two of them.

(For Course 5, lesson of April 7, "Helping Others Makes Everybody Happy"; for Course 7, lesson of April 7, "The Lord is a Rewarding Teacher"; for Course 9, lesson of February 4, "A Little Bit of Salt Shared and Is Thoughtful"; and "A Latter-day Saint Works and Prepares for Church Activity"; for Course 13, lesson of April 7, "East of the Jordan"; for Course 25, lesson of March 31, "Greater Love Hath No Man"; to support family home evening lessons 281, 282, 283, of general interest.)

Wallace G. Bennett served in the European Mission from 1946 to 1948, and he received his B.A. degree from the University of Utah in 1949. He is vice president of Bennett Glass and Paint, a member of the Great Salt Lake City School Board, a trustee and chairman of the Utah Advisory Committee "Designing Education for the Future." In the Church, he has served on the Sunday School general board and as a stake mission president. He is currently Sunday School superintendent in Monument Park Third Ward, Monument Park Stake, Salt Lake City, where he lives with his wife, Theda Call Bennett, and their five children. He is also a guide on Temple Square.

Rachel Ivins Grant was a cultured and charming woman who had given up a life of comfort in the East when she embraced the restored gospel and moved to Nauvoo. She could have returned to her family at any time, but she chose to follow the saints west to Salt Lake City. Her marriage to Jedediah M. Grant was cut short by his untimely death in 1856, shortly after Heber's birth.

Heber Liked to Make Money

Young Heber was resourceful and thrifty. He grew up with a desire to provide a home and some of the nicer things of life for his mother, whom he adored. His mother believed in him, encouraged him, and inspired him. He lived up to the trust she had in him. The affection between them was beautiful.

When he was a young man, he declined an offered appointment to Annapolis and made up his mind to be a businessman. He had unusual business acumen, great persistence, and an active imagination.

Heber J. Grant liked to make money. He knew how to do it. He enjoyed doing it. But he was never selfish with his money, and he always paid his obligations to the Lord first. Sometimes he paid tithing on money he had not yet earned because he felt he needed an extra blessing. He said the Lord never disappointed him.

Heber M. Wells, a boyhood associate and later the first governor of the state of Utah, said of him:

He has probably been instrumental in establishing and furthering the cause of more successful intermountain industries than any other man of his time. His personal credit, his unquestioned integrity, his super-salesmanship brought capital to the aid of the Church, the community and private enterprises. In times of panic and in times of plenty, Heber J. Grant has been able to raise a few dollars or millions where other men have failed to raise any amount!

He was engaged in a number of ventures at various times, including ranching, cattle raising, vinegar manufacturing, soap making, merchandising, bee culture, implement business, sugar industry, livery business, insurance, banking, brokerage, newspaper business, and others.

His Motive: To Share

What were his motives? In his biography of President Grant, Bryant S. Hinckley writes:

Nor was he ever engaged in any business or enterprise that was not worthy of public support. His motives were to help people, create employment, advance the interests of the Church, and build up

*Bryant S. Hinckley, *Highlights in the Life of a Great Leader*; Deseret Book Company, Salt Lake City, Utah, 1951; page 51.

the community. . . . He loved to make money. He said so. Not for selfish purposes but so he could share with others, so he could foster worthy causes and help those who deserved and needed it."

Heber J. Grant won and lost more than one fortune. He always paid his debts. He always placed the Church first. He lived modestly, without ostentation or display of wealth.

So what did he do with his money?

He helped people who needed help. He did it without show or a desire for recognition. Many examples of his generosity were known only to those involved or a few familiar with his affairs.

He helped widows pay off their mortgages, often some he scarcely knew. He helped students get through school. He helped artists by buying their paintings and giving them away. He provided trips for relatives who would not otherwise have been able to travel. He loved to read, and delighted in giving away books; sometimes he would buy an entire edition to give away. In the days before prepaid medical care he often paid the medical expenses of those in need.

Unmatched for Generosity

President Grant's two sons died in their childhood and therefore could not fulfill his dream for

²Bryant S. Hinckley, *Highlights in the Life of a Great Leader*, page 52.

them to become successful missionaries. But he established a trust fund to finance the sons of his ten daughters on their missions—and most of his grandsons went. He also supported many other missionaries.

He spent thousands of dollars for genealogical research. "Research workers were hired and thousands of names were added to his records, and a great many people worked for him at different times for several years," said his secretary, Joseph Anderson.³

Some people who did not know him well thought of him only as an aggressive, militant, and stern man. "But the depths of his affections, the magnanimity of his soul, his profound sympathy for the poor and the unfortunate expressed themselves in a service unmatched for generosity."⁴

As President of the Church he asked no man to be more generous of his time and means than he was. This was his attitude all of his life.

He knew what it was to need money. He made a lot of money in his life. He gave most of his money away for righteous causes and to people in real need. The Lord blessed him with wealth, and he blessed others with it.

³Bryant S. Hinckley, *Highlights in the Life of a Great Leader*, page 204.

⁴Bryant S. Hinckley, *Highlights in the Life of a Great Leader*, page 202. Library File Reference: GRANT, HEBER J.

A VISION OF GETHSEMANE

(The Testimony of Orson F. Whitney)*

"Then came a marvelous manifestation, and admonition from a higher source, one impossible to ignore. It was a dream, or a vision in a dream, as I lay upon my bed in the little town of Columbia, Lancaster County, Pennsylvania. I seemed to be in the Garden of Gethsemane, a witness of the Savior's agony. I saw Him as plainly as I have seen anyone. Standing behind a tree in the foreground, I beheld Jesus, with Peter, James and John, as they came through a little wicket gate at my right. Leaving the three Apostles there, after telling them to kneel and pray, the Son of God passed over to the other side, where He also knelt and



GETHSEMANE

prayed. It was the same prayer with which all Bible readers are familiar: 'Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as Thou wilt.'

"As He prayed the tears streamed down His face, which was toward me. I was so moved at the sight that I also wept, out of pure sympathy. My whole heart went out to Him; I loved Him with all my soul, and longed to be with Him as I longed for nothing else.

"Presently He arose and walked to where those Apostles were kneeling—fast asleep! He shook them gently, awoke them, and in tone of tender reproach, untinctured by the least show of anger or impatience, asked them plaintively if they could not watch with Him one hour. There He was, with the awful weight of the world's sins upon His shoulders, with the pangs of every man, woman and child

(Concluded on page 66.)

*Orson F. Whitney, *Through Memory's Halls* (The Life Story of Orson F. Whitney as told by himself); Press of Zion's Printing and Publishing Company, Independence, Missouri; pages 82, 83.

Tradition: FLAME OR ASHES?

by John K. Fetzer*

There is a stock answer the missionaries hear numerous times as they proselyte in Germany "It was good enough for my father, it was good enough for my grandfather and my great-grandfather, and it's good enough for me."

Blinded by Darkness

To many, tradition means as much as truth; in fact, to them, tradition *is* truth. By the largest Christian body it is considered coequal with revelation, equally as binding upon the believer as scripture. New revelation may be denied, but tradition is accepted along with the word of God.

From the beginning the gospel of Jesus Christ challenged men to change. This meant the abandoning of the sins and follies of the past. Gibbon writes of the early Christians: "The desire of perfection became the ruling passion of their soul. . . ."

Condemning the Pharisees and certain of the scribes who found fault with his disciples for not washing their hands according to the "tradition of the elders," Christ quoted the Prophet Isaiah,

For laying aside the commandment of God, ye hold the tradition of men, . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. . . . Making the work of God of none effect through your tradition. . . . (Mark 7:8, 9, 13.)

(For Course 15, lesson of April 23, "The Church in the Roman Empire"; for Course 16, lessons of April 7 to 28, "The Gospel as a Way of Life"; for Course 25, lessons of February 18 and March 24, "A Promise To Be Kept" and "How Far Have We Come?"; for Course 27, lessons of February 11 and March 3 and 31, "The Gift of the Holy Ghost"; for Course 28, "The Spirit of the Primitive Church"; for Course 29, lessons of March 10 and 24, "The Primitive Church—The Apostasy"; "The Apostasy—the Restoration," and "Spiritual Gifts"; to support family home evening lessons 22 and 27; and of general interest.)

Edward Gibbon, *The Decline and Fall of the Roman Empire*; The Modern Library, Random House, New York; volume 1, page 411.

Had the Jews not corrupted their beliefs with human wisdom and tradition, they would have recognized and accepted their Messiah. Blinded by the darkness of their fathers, they were incapable of seeing the "light of the world" (John 8:12) before their own eyes. Little wonder that in our day the true gospel of Jesus Christ does not find ready acceptance among peoples who are steeped in their own traditions.

Falsehood Packaged as Faith

Often there seems to be a very fine line between truth and error. Falsehood frequently comes packaged as truth. How shall we know? By what means shall we discern truth from error?

. . . If ye continue in my word, then are ye my disciples indeed. . . . And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

From a study of the scripture, it is evident that only the obedient have claim on the Holy Spirit, whose mission it is to guide them into all truth:

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts 5:32.)

Did the churches that succeeded the primitive Christian church continue to follow the word of Christ? Did they hold steadfastly to the apostles' doctrine?

It is fascinating to read answers to these ques-

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tions written by eminent historians and theologians not of our faith:

"The corruption of manners and principles, so forcibly lamented by Eusebius, may be considered, not only as a consequence, but as proof of the liberty which the Christians enjoyed and abused under the reign of Diocletian. Prosperity had relaxed the nerves of discipline. Fraud, envy and malice prevailed in every congregation."¹²

"The Christians had forgotten the spirit of the gospel, and the Pagans had imbibed the spirit of the church."¹³

"The sublime and simple theology of the primitive Christians was gradually corrupted; and the MONARCHY of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology which tended to restore the reign of polytheism"¹⁴

"Without much regard for truth or probability, they invented names for skeletons, and actions for names. The fame of the apostles and of the holy men who had imitated their virtues, was darkened by religious fiction."¹⁵

In a later period, the high Spanish prelate Alvaro Pelayo, cried, "Wolves are in control of the Church . . . and feed on the blood of the Christian flock."¹⁶

"As money flowed into the coffers of the Inquisition its officials became less zealous to preserve the orthodox faith than to acquire gold, and corruption flourished piously."¹⁷

"In 1554 an officer of the Inquisition boasted that in the preceding 150 years the Holy Office had burned at least 30,000 witches, who, if they had been left unpunished, would have brought the whole world to destruction."¹⁸

Erasmus, Luther's illustrious forerunner wrote: "Truly the yoke of Christ would be sweet, and his burden light, if petty human institutions added nothing to what he himself imposed."¹⁹

The Way of the World

The foregoing are but a few of hundreds of examples from the distant past. A new volume published by a German author, Hans Wirtz, considered an alert son of his church, laments the great changes wrought by the Emperor Constantine and his im-

¹²Gibbon, *The Decline and Fall of the Roman Empire*, volume 1, page 485.

¹³Gibbon, *The Decline and Fall of the Roman Empire*, volume 1, page 341.

¹⁴Gibbon, *The Decline and Fall of the Roman Empire*, volume 2, page 69.

¹⁵Gibbon, *The Decline and Fall of the Roman Empire*, volume 2, page 66.

¹⁶Will Durant, *The Story of Civilization*; Simon and Schuster, New York, 1957, volume 6, "The Reformation," page 7.

¹⁷Durant, *The Story of Civilization*, volume 6, "The Reformation," page 211.

¹⁸Durant, *The Story of Civilization*, volume 6, "The Reformation," page 233.

¹⁹Durant, *The Story of Civilization*, volume 6, "The Reformation," page 284.

pact upon Christianity. "In addition the Clergy, above all the Episcopate, was showered with honor, donation, and endowments by the Emperor. Ultimately, he even turned over a part of his political jurisdiction to them by granting them judicial functions in civil cases."²⁰

"The mere desire for worldly power and glory would have been rejected as treason to the cross. The attempt to spread his kingdom on the earth through methods other than those established by him . . . the power of suffering and the Holy Ghost, would also have been condemned. Now Christianity was faced politically with this historic decision: To continue this toilsome path, or to rely more on the wisdom of the world . . . her power, her money, her well-being, her politics and social system. She (the Church) chose the way of the world."²¹

"The heathenistic practice of worshiping the Emperor contradicted without any doubt the spirit and letter of the Christian message, but due to the debt of thanks the Church owed Constantine, it didn't have the power to oppose this practice. . . . But that didn't satisfy Augustus (Constantine). He demanded the highest position of leadership in the Church. It became his state Church and thus it lost its freedom."²²

"His claim to leadership in the Church was evidenced by his calling of the General Council in Nicaea in the year 325. As Eusebius reports, the idea of an ecumenical Synode was his and was not originated by the Bishop of Rome."²³

The author of this book admits that the liturgy of the church was decisively formed by the ceremonies of the Emperor's court. "It was a victory," says Wirtz, "not of the cross of Christ over the heathen world, but rather of the world of the Emperor Constantine over the Christian cross."²⁴

"Had Christianity not accepted Constantine's solution, she would have dwindled into an unimportant Sect, and according to human evaluation, would no longer exist."²⁵

Second Vatican Ecumenical Council

Out of his deep-seated knowledge of need for reform in the church, the venerated Angelo Giuseppe Roncalli (Pope John XXIII) called the second Vatican Ecumenical Council on January 25, 1959. Invited were 2,850 important leaders of the church, including 85 cardinals, 8 patriarchs, 533 archbishops, 2131 bishops, 12 abbots, 14 free prelates, and

(Continued on following page.)

²⁰Wirtz, *Quo Vadis Ecclesia?*, Progress-Verlag 1966, Johann Fladung, GÖTTINGEN 8101, Göttingen, Germany; page 9. (English translation by South German Mission.)

²¹Wirtz, *Quo Vadis Ecclesia?* page 12.

²²Wirtz, *Quo Vadis Ecclesia?* page 15.

²³Wirtz, *Quo Vadis Ecclesia?* page 16.

²⁴Wirtz, *Quo Vadis Ecclesia?* page 31.

²⁵Wirtz, *Quo Vadis Ecclesia?* page 33.

67 generals of the Orders. After four years of preparation, 2,500 of the above convened in Rome.

The opening session began on October 11, 1962, and was concluded on December 8 of the same year. It was to reach decisions on 70 subjects vital to the church. After nearly two solid months of argument and counter-argument, discussion had been held on only five of these subjects, and decisions had been arrived at on none.

To subdue the opposition and facilitate the work of the Council, it became necessary to appoint four moderators, in the persons of Cardinals Doepfner, Lercaro, Suenens, and Agagianian. This steering committee did a successful job of circumventing the obstructionists of the Curia, led by Cardinal Ottaviani.

The whole procedure seems to stand in stark contrast to that of the primitive church in which weighty decisions were considered by the Quorum of Twelve under the direction of the Holy Ghost.

Living Flame or Cold Ashes?

One day as I visited a Munich Rotary Club, one of its very exclusive membership commented to me: "Isn't it wonderful? The church [Catholic] has proclaimed religious freedom."

I answered that this was certainly commendable, but about 125 years too late. I then cited the 11th Article of Faith:

We claim the privilege of worshiping Almighty

God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

The decree on freedom of religion covers some 72 pages. In this author's humble opinion, the content of this lengthy dissertation falls far short of the above inspired sentence of the Prophet Joseph.

It is interesting to observe the impact of the Council on other churches. The ecumenical spirit seems to be cracking the walls of old traditions. Time-honored ideas and customs appear to be giving way to mergers and consolidations.

Tradition, if founded upon truth, is a living flame in the lives of those who revere it. Conversely, should it be founded on fable or human wisdom, it is cold ashes, incapable of really warming anyone's soul.

Having a keen interest in how other men think and believe, I have visited many of the great cathedrals and pilgrimage churches of Europe. What I have learned has convinced me of the great wisdom of the Lord in answering the Prophet Joseph as he did in that first vision. The tradition-bound churches were neither inclined toward, nor capable of, bringing about the restoration, for "They draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Pearl of Great Price, Joseph Smith 2:19.)

Library File Reference: GREAT APOSTASY.

shooting through His sensitive soul—and they could not watch with Him one poor hour!

"Returning to His place, He offered up the same prayer as before; then went back and again found them sleeping. Again He awoke them, readmonished them, and once more returned and prayed. Three times this occurred, until I was perfectly familiar with His appearance—face, form, and movements. He was of noble stature and majestic mien—not at all the weak, effeminate being that some painters have portrayed; but the very God that He was and is, as meek and humble as a little child.

"All at once the circumstances seemed to change, the scene remaining just the same. Instead of before, it was now after the crucifixion, and the Savior, with the three Apostles, now stood together in a group at my left. They were about to depart and

ascend to Heaven. I could endure it no longer. I ran from behind the tree, fell at His feet, clasped Him around the knees, and begged Him to take me with Him.

"I shall never forget the kind and gentle manner in which He stooped, raised me up, and embraced me. It was so vivid, so real. I felt the very warmth of His body, as He held me in His arms and said in tenderest tones: 'No, my son; these have finished their work; they can go with me; but you must stay and finish yours.' Still I clung to Him. Gazing up into His face—for He was taller than I—I besought Him fervently: 'Well, promise me that I will come to you at the last.' Smiling sweetly, He said: 'That will depend entirely upon yourself.' I awoke with a sob in my throat, and it was morning."

—Submitted by Frank W. Otterstrom.



The Great and Last Sacrifice

by Beverly D. Cunningham*

The offering of animal sacrifice dates back to the days of Adam. Though not recorded in the Old Testament, Adam himself was obedient to this divine commandment. When, "... after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord?" Adam replied, "I know not, save the Lord commanded me." (Moses 5:6.) At first glance it might appear that Adam was merely being blindly obedient. This is not true, however, from Adam's point of view, because he was on intimate terms with his Maker. His action might better be called a *trusting* obedience.

The Law of Sacrifice

Adam also taught his sons the law of sacrifice. (See Genesis 4:3-5; Moses 5:12.) Abel's sacrifice of the "firstlings of his flock" indicates that the act must incorporate both faith and the shedding of blood, in order for man to realize that "This thing is a similitude of the sacrifice of the Only Begotten of the Father," (Moses 5:7) as explained by the angel. Cain's offering was Satan-inspired and contained neither faith nor the shedding of blood:

(For Course 3, lesson of February 25, "Prayers at Sunday School"; for Course 13, lesson of March 31, "The Sacrament"; for Course 13, lesson of June 9, "The Last Supper"; for Courses 13, lessons of February 18, March 3 and 24, "The Sacrament"; "Sanctification Through the Spirit" and "The New Sacrifice"; for Course 29, lesson of February 4, "The Sacrament"; and of general interest.)

And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord.

... Cain brought of the fruit of the ground an offering unto the Lord. . . .

But unto Cain and to his offering, he had not respect. Now Satan knew this, and it pleased him. (Moses 5:18-21.)

From the days of Adam onward, until Jesus himself came to earth, whenever sufficient priesthood was present men offered sacrifices to the true God. While at times this was not clearly understood, such sacrifice was pointing forward to the one great sacrifice—that of Jesus Christ, the Savior of the world. The laws and rituals that were divinely given through Moses centered around the offering of sacrifices, the most sacred part of the worship system. (Leviticus, chapters 7-9; Exodus, chapters 29, 30.)

On the night of the Passover feast, the Savior changed the ordinance of sacrifice and gave in its stead the sacrament. His apostles were informed of his coming death and his shedding of blood in payment of the debt brought upon the world through

(Continued on following page.)

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the Fall, that men might be redeemed from death and hell. He had taught the people that he was to be lifted up that he might draw all men unto him, and that all who would repent and believe in him, keeping his commandments, should not suffer, for he would take upon himself their sins. (See John 3:14-15; 8:28; 12:32-34; Doctrine and Covenants 18:10-11; 19:15-20.)

"Sing Unto the Lord"

Many centuries earlier, Isaiah foresaw this event and, understanding the great difference Christ's love would make in our lives, broke out in song:

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion: for it is the Holy One of Israel in the midst of thee. (Isaiah 12:2-6.)

This feeling of love and joy, so well expressed by Isaiah, is one that we should experience each time we partake of the sacrament.

Amulek also foresaw the great event of Christ's sacrifice and knew it was necessary that an atonement be made:

Therefore, it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled. . . . (Alma 34:13. See also verses 8-14; 3 Nephi 9:17-20; Hebrews 10:9-28.)

To the early Christians the ordinance of the sacrament was both beautiful and clear. ". . . This do in remembrance of me," (Luke 22:19) plainly told them that the bread and wine were symbolic of the Savior's flesh and blood. (See 1 Corinthians 11:23-25; 3 Nephi 18:10, 11.) The false doctrine of transubstantiation did not creep in until later. The Apostle Paul was more emphatic in declaring that Jesus Christ sacrificed "once for all." (Hebrews 10:10. See also verse 14.)

Sacramental Prayers Inspired

In 1829, a young man sat translating some golden plates aloud to his scribe, Dr. Harvey Fletcher, in his manual *The Good Life*, describes the scene:

One wonders how these ten persons got along living in this open room, where cooking, sleeping,

and studying were all done in the one large room. It is understandable that the Prophet needed curtains hung to make a small room where he could concentrate.

When Joseph came to the sacramental prayers in the Book of Mormon, he dictated them without hesitation, and Oliver Cowdery wrote them. He did not puzzle over the phraseology—no writing, rewriting, and correcting, as most authors do until the best phraseology is obtained. To my mind, this is definite and objective evidence of their divine nature. It seems beyond all reason that a young man of his age, experience, environment and background could compose such an effective sacramental prayer using only his own skill. It could have been done only by inspiration from a divine source.¹

In The Church of Jesus Christ of Latter-day Saints the sacrament is only one of many ordinances. In addition to being necessary to our salvation, these ordinances help us to receive and live the gospel in several ways. As in the marriage ordinance, they encourage preparation and commitment. Ordinances also give meaning through their symbolic character, as exemplified in the ordinance of baptism. Also, ordinances are an occasion for and a witness of covenants between man and Deity. And ordinances give us an opportunity to express and share rich experiences with one another. However, few ordinances or performances in the Church act as a greater incentive to personal righteousness than partaking of the sacrament worthily.

The Covenants We Make

As baptized members of the Church, we covenant the following during each sacrament service:

First, that through the sanctified bread and water, we, too, sanctify ourselves in partaking of it before our Heavenly Father, and in the name of Jesus Christ.

Second, that we eat in remembrance of his broken body and his blood which was shed for us.

Third, that we are willing to take upon us the name of the Son, and not be ashamed of him. We belong to the Church of Jesus Christ, and, if faithful, have taken upon us his name.

Fourth, we covenant that we will always remember him. This embodies the willingness to love and honor him.

Fifth, that we will keep his commandments which he has given us.²

Our modern-day prophet has informed us that "The operation of the law of cause and effect is as constant in the spiritual realm as it is in the physical world, and the keeping of each promise made

¹Harvey Fletcher, *The Good Life* (manual for the Gospel Doctrine class, 1961); Deseret Book Company, Salt Lake City, Utah page 126.

²Joseph Fielding Smith, *Church History and Modern Revelation* (manual for the Melchizedek Priesthood quorum, 1947-49); Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, 1947; volume 1, page 122.

in relation to the sacrament brings its resultant blessing, as surely as the sun brings light."³

Each member of the Church should make sure that he partakes of the sacrament worthily. There should be no feeling of hate nor malice in our hearts toward our fellowmen. The partaker should seek to cleanse himself from all evil, or the expected blessings may not be realized. In the words of Paul,

But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. . . . (1 Corinthians 11: 28, 29.)

The sacrament meeting in The Church of Jesus Christ of Latter-day Saints is the most holy meeting of all. It is at that time that we meet together to renew our vows made at the time of baptism "and to pay . . . devotions unto the Most High." (Doctrine and Covenants 59:10.) This one day out of seven is when we ". . . partake of the sacrament of the Lord's supper, and we should endeavor to draw away our feelings and affections from things of time and sense. For in partaking of the sacrament we not only commemorate the death and sufferings of our Lord and Savior Jesus Christ, but we also shadow forth the time when he will come again and when we shall meet and eat bread with him in the kingdom of God. When we are thus assembled together, we may expect to receive guidance and blessings from God."⁴

Blessings of the Sacrament Are for All

Not only was the Sabbath "made for man," but also for woman, and even for little children. The Sabbath and sacrament meeting need not be burdensome to little ones if they have been taught in the proper spirit by their parents. If the day is used to express love for them, if meals are at least partially prepared the night before, if best clothes have been designated as "Sunday" clothes, if children are encouraged to appreciate their Sunday School teacher and afterward share the lessons with their parents, and if they are allowed to help visit the sick and afflicted on the Lord's day—then the Sabbath will be a cherished day in their tender memories.

Should children partake of the sacrament?

All little children virtually belong to the Church until they are eight years of age. Should they die before that age, they would enter the celestial kingdom. The Savior said, 'Of such is the kingdom of

³David O. McKay, *Gospel Ideals*; an Improvement Era publication, Salt Lake City, Utah, 1953; pages 73, 74.

⁴John Taylor, *The Gospel Kingdom*, arranged by G. Homer Durham; Bookcraft, Salt Lake City, Utah, 1955; page 227.

heaven.' Then why should they be deprived of the sacrament?"⁵

While partaking of the sacrament, it is well to ask ourselves if any sacrifices are required of us at the present time. At the time the Kirtland Temple was being built, the Lord talked to the Prophet Joseph Smith about the saints:

. . . All among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command—they are accepted of me. (Doctrine and Covenants 97:8.)

It is in vain for persons to fancy to themselves that they are heirs [to eternal life] with those . . . who have offered their all in sacrifice . . . unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him . . . Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God. . . .⁶

"Create in Me A Clean Heart, O God"

Long before the earthly advent of the Savior, the Psalmist gave us a prayer to have in our hearts while participating in his holy ordinances:

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. . . .

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . .

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. . . .

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar. (Psalm 51:1-4, 6, 7, 10, 11, 16-19.)

⁵Joseph Fielding Smith, *Doctrines of Salvation*; Bookcraft, Salt Lake City, Utah, 1954; volume 2, page 300.

⁶Joseph Smith, *Lectures on Faith*, from *Discourses on the Holy Ghost*, also *Lectures on Faith*, compiled by Nels B. Lundwall, Bookcraft, Inc., Salt Lake City, Utah, 1959; pages 143, 144. Library File Reference: SACRAMENT.

THE TORN JACKET

by *Sylvia Lloyd**



"Is this the way you behave at Sunday School?" I asked.

It all came about because of the torn jacket—Warren, our usually boisterous five-year-old, was somewhat subdued as he returned home that Sunday morning with a gaping hole in his sports coat. Brian, aged seven, and Danny, aged four, entered sheepishly with shrttails hanging, trouser knees dusty, and ties askew.

The boys were returning from Sunday School!

"Where have you been?" I asked. "What have you done? Is this the way we help at Sunday School?" The torn jacket was not my main concern; I was more worried about the circumstances that had brought it about. Knowing the fine reverence maintained in Junior Sunday School, I could only surmise that the problem had occurred after class.

Since I wanted my children to know that, in or

(For Course 3, lesson of March 17, "Our Heavenly Father Wants Us To Be Wise in Our Play"; for Course 5, lessons of April 7 and 28, "Helping Others Makes Everybody Happy" and "Special Helpers at Sunday School"; for Course 7, lesson of March 24, "Honoring the Sabbath Day and Keeping It Holy"; to support family home evening.

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out of class, rough, noisy behavior was not part of going to Sunday School, I decided that the best way to get at the problem was by a family discussion. When children are allowed freedom of discussion, under guidance, they will naturally come to be their own honest judges.

My suggestion of a brainstorming session met with immediate enthusiasm. Ground rules were laid down—no interrupting; stay on the subject; be brief. The question: "Who are our Sunday School helpers, and how can we help them in their work?"

BRIAN: Brother Sorensen is a helper. He folds his arms to help us to remember to fold our arms.

When I came in today he even shook my hand!

WARREN: I know another helper. Sister Newton tells us stories about Jesus.

BRIAN: We can help when we give a talk or tell a story. Today I gave the prayer.

DANNY: We can be reverent.

MOM: What does that mean, Danny?

DANNY: That means that Heavenly Father wants us to be polite and not stamp on the floor, 'cause



We held a family council about helping at Sunday School.



"If we really want to help, we could hang up our coats."

we're in Heavenly Father's house and he doesn't like noise.

BRIAN: I don't like noise, either. Then I can't hear the stories. Sister Brown tells neat stories.

WARREN: I know another helper. Brother Ochsenhirt makes the chapel clean for us. We could help him sweep and vacuum.

BRIAN: No, that's his job. We can help him best by not throwing our papers and Kleenex and things on the ground and floor. We had popcorn today in our class, just like the Pilgrims. We threw the paper bag in the wastebasket.

WARREN: Aunt Neoma is a helper in Sunday School because she teaches us to sing. We need to help her, too, by listening and singing the best we can.

BRIAN: We can help by not bumping into all the people in the halls. We should say excuse me, shouldn't we, Mom?

WARREN: Why do all the grownups stand in the hall, anyway?

DANNY: Mommy, can Allison be a helper, too?

WARREN: Allison makes me feel good inside because she smiles at me. Besides, she just came from

Heavenly Father. Do you think that's helping?

MOM: Yes, I think Allison is a helper. Now how about *you*? What can you do to help, Warren?

WARREN: I guess I could be quiet and not play tag outside on the steps. And I could hang up my coat at Sunday School.

BRIAN: Yes. We could all help by hanging up our coats instead of just throwing them down.

MOM: That would be a very big help, indeed.

WARREN: When the new ward building is finished, will we have new grass?

MOM: Yes, we will.

WARREN: Maybe we could plant the grass and get up on the roof to put on shingles.

BRIAN: No, that's for the workmen to do. Daddy said we can help best by not going near the new building. And besides, that's where Warren tore his coat.

WARREN: You were in the new building, too, Brian! Hey, Mommy, I just thought of something! You are a Sunday School helper. You made my coat for me so I could wear it to Sunday School. Mommy, can you fix the hole?

Library File Reference: SUNDAY SCHOOL—JUNIOR SUNDAY SCHOOL

JOSHUA

VALIANT SOLDIER FOR THE LORD

by Emma Marr Petersen*

At the end of the earthly mission of Moses, Joshua, a valiant soldier and faithful follower of the Lord, was chosen to succeed him. Joshua was a colonizer, a powerful speaker, a man of faith, noted for his courage and humility. His deeds of conquest and bravery were known throughout the surrounding nations. Some of his wise sayings are used frequently in the Church today, one of which is:

(For Course 11, lessons of February 4 and April 7, "The First and Second Commandments" and "Joshua, a Worthy Conqueror"; for Course 17, lesson of March 24, "Mission to the Lamanites"; for Course 19, lesson of March 17, "Relationship of Man to God"; and of general interest.)

Emma Marr Petersen was born in Sydney, Nova Scotia, Canada, and educated in private schools. She lists her vocation as a "housewife," who does not write. She is married to Elder Frank E. Petersen, of the Council of the Twelve. A convert to the Church, Sister Petersen has served as chorister, class leader, and secretary for various ward organizations. She is currently ward organist for the East 20th Ward, Ensign Stake, Salt Lake City.

... Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord. (Joshua 24:15.)

The Lord spoke to Joshua when he became leader, saying:

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. (Joshua 1:5.)

The Lord told Joshua that his work would be to conquer and divide the land of Canaan, then inhabited by other nations, and give to each tribe in Israel its rightful portion. In conclusion, the Lord said to him:

... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)

Walled Cities

About forty years before this, Moses had sent twelve spies into Canaan to bring back a report about the number and strength of the cities, the climate and fertility of the soil, the strength or weakness of the people, and whether they could be defeated. When these men returned, they brought



THE CONSECRATION OF JOSHUA ON MOUNT NEBO.

ARNOLD FRIBERG.

with them different kinds of fruit of fine quality, and said that Canaan was a land flowing with milk and honey. But they also said that the people who lived there were very strong, and the cities were large, with high walls around them.

Despite the many previous evidences of God's favor and power, the people accepted the report of most of the spies that the land was too strong for them to conquer. Because of this lack of faith, God caused them to linger forty years in the wilderness until the faithless generation had died off. Of those who were 20 years old or more when God decreed that punishment for Israel, only Joshua and Caleb—the two spies who had said they should attack the Canaanites and trust in the Lord—were permitted to live to enter the Promised Land.

Now Moses was gone and Joshua was leading the Israelite army into Canaan—first of all to take Jericho. Would they become fearful, shaken in courage and faith? To inspire them, Joshua gathered Israel together and said:

...Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you . . . [these other nations]. (Joshua 3:10.)

The armies of Israel were instructed to march around the city of Jericho each day for six days; and seven priests were to carry trumpets made of rams' horns, followed by other priests carrying the ark of the covenant. This procession led the armies of Israel.

For these six days the armies and priests marched around the city in complete silence, but on the seventh day they rose up early in the morning and marched around it seven times. At the seventh time the priests blew their trumpets, and Joshua said to them, "Shout; for the Lord hath given you the city." (Joshua 6:16.)

At this great noise the walls of the city fell down, and the armies of Israel marched in.

Obedience Brings Victory

Then Joshua sent men from Jericho to look over the land of Ai, and they returned and reported to him that it was weak and could be conquered by relatively few men. Accepting the word of these spies, Joshua sent only about 3,000 men to conquer the city.

But when they attacked, many of the Israelish soldiers were killed and the others chased away. The scriptures say that "the hearts of the people melted and became as water." (Joshua 7:5.) This was a great disappointment to their leader, Joshua. He became very discouraged and said to

the Lord: "O Lord, what shall I say, when Israel turneth their backs before their enemies?" (Joshua 7:8.)

The Lord explained the reason for the defeat: He had withdrawn his support because, despite the command not to do so, one of the soldiers had taken plunder from the Canaanites for personal gain; in so doing he had made Israel to share in an accursed thing. When the guilty one was found, he and his family were stoned to death.

Joshua was then instructed to gather an army and return to the city of Ai. He assembled 30,000 of his best fighters, and this time he led them to victory. On this triumphal return, Joshua read to the people the words of the Law of Moses—with the blessings and punishments it promised.

There was not a word of all that Moses had commanded that Joshua failed to read to the people, including the women, the children, and the strangers who were among them. (See Joshua 8:34, 35.)

Many were the lands conquered by the armies of Israel under the leadership of Joshua, and he began to be old and tired. The Lord said to him, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed." (Joshua 13:1.) Nevertheless, Joshua continued the planning and encouraging and supervising of the battles to be fought and won.

There are a number of names given to the land of Canaan. It is referred to as "the Promised Land," "the Holy Land," "Palestine," "the land of Israel," and "the land of Jehovah."

The land in which Israel lived was an idolatrous one, and the Lord, through his prophets, was continually forced to chastise his people for their idolatry and their adoption of heathen customs. The idols were images made by men representing animals or birds, and many of the Hebrew people prayed to them and worshiped them. It was the will of God that he alone should be worshiped and that no idols should be used.

The Israelite people seemed to be easily led into idolatry, in spite of the great blessings they continually received from their God, Jehovah.

Joshua showed why he was so favored of the Lord when he said to his people:

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord. (Joshua 24:14, 15.)

ONE STEP AHEAD

by Reed H. Bradford

Prepare ye, prepare ye for that which is to come, for the Lord is nigh. (Doctrine and Covenants 1:12.)

Let all these things be done in order. . . . (Doctrine and Covenants 58:55.)

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (Doctrine and Covenants 88:119.)



Art by Dale Kilbourn.

Creighton is eight years old. He has a room of his own. Most of the time, but not all of the time, his room looks as if a small hurricane had struck it. His toys and some of his clothes are scattered everywhere. His parents have tried several methods of getting him to keep things in order, but he finds it a burden to put his toys and clothes in their proper places when he is not using them. It is much more enjoyable to go outside and play. . . .

Hans is, fifteen. He enjoys many things about

(For Course 17, lesson of February 11, "From Bondage to Freedom"; for Course 25, lessons of March, 3 and May 26, "I Can Learn from You" and "First Things First"; for Course 27, lesson of March 3, "Sancification through the Spirit"; to support family home evening lessons 24 and 34; and of general interest.)

school, but one thing that is unpleasant is the homework assigned to him. When he comes home at night, he likes to relax. He enjoys the evening meal and likes to listen to his favorite music. A friend of his, Jim, lives just a block away, and several times during the week Hans drops over to see him, or Jim comes over to Hans' house. The homework is the last thing he does before going to bed. But he is usually tired by this time. . . .

Jeff Hall is a professor. Every morning when he enters his office, the sight of his desk depresses him. It is covered with a number of papers and reports which demand his attention. He cannot remember the last time it was clear and presented a picture of order. He explains to himself the reason for this disorder. He has so many deadlines he must meet, and there isn't enough time in any day to get everything done. . . .

Marsha is a lovely wife and mother. She is capable in many ways. Aside from her responsibility in the home, she has opportunities and obligations in the Church, the community, and a social club. Having so many things to do outside the home, she often finds it difficult to be as she says, "a good housekeeper." Once in a while her husband and children comment in a negative way about the disorder in the home, but she gives them to understand that other things are important, too; and, besides, if each of them would do his part, it would be easy to keep things the way they should be. . . .

A Method of Achieving

There are many good reasons for the teaching which the Lord gave: "Let all . . . things be done in order." Let us examine some of them. When we haphazardly go about fulfilling our assignments, we often give inadequate attention to some of them. Those that we leave to the last sometimes are completely neglected.

Proper planning permits us to consider carefully the items to which we will give attention, and how much attention we will give to each one. This demands that we learn to put first things first, second things second, and third things third. To be able to do this efficiently, we should practice the "art of contemplation." (See the author's article under this title in *The Instructor*, February, 1966.)

In doing this we can come to a deep understanding of the important things in life and decide how we wish to achieve them. We can establish priorities.

Such periods of contemplation also help us to decide what positions and responsibilities we are going to accept in life. Many individuals are "like a wave of the sea driven with the wind and tossed." (James 1:6.) Or they are like the person on a raft going down the river. They go wherever the raft and the river take them without asking themselves if they *should* be going in this direction. Many people want prestige and accept positions to gain it. Thus, they often find themselves accepting more positions than they should. They do not have the time, the ability, or the energy to do all of them justice. Others simply respond to social pressures. Their prime goal is to be accepted, and so primarily they are "other directed." They let others determine how they will behave. A mature person is sensitive to other individuals. But he carefully examines his goals and his methods of achieving them. He is able, with the assistance of the Lord, to put first things first.

One Step Ahead

The individual who has established order in his life experiences a good feeling from within. It gives him a feeling of joy to know that he is able to discipline himself.

Order is a means to an end. I shall always remember the first assembly I attended as a freshman at Brigham Young University. The principal address was given by the president of the university, Franklin S. Harris. He said, in effect,

"One of the most important lessons I have learned in life is to keep *one step ahead* of things. When you have an assignment in class, read not only that chapter but take a look at the one that is not yet assigned, but which will be required eventually. It will give you a good feeling to know that you are on top of things, and it will facilitate your growth."

The same principle was in effect in our home. My mother, for example, told us that before she went to sleep at night she thought of the things she would emphasize the following day. She was in command of the situation rather than being commanded by it.

It is natural for a child to emphasize "the thing of the moment" that gives him satisfaction. Usually he does not think of the future and its implications for him. But we, his parents, have a responsibility to help him establish a divine order in his life. If we can explain to him the reasons for such order it will be much more helpful than merely saying to him, "Keep this room cleaned up because I say so." His satisfaction should come from being able to find his toys whenever he wants them. This will be an incentive to keep them in their proper place.

A System of Order

Many years ago I established a system for keeping important articles. I explained it one time to a mother who was in the habit of keeping a disorderly home. For some reason it appealed to her, and she established a similar system. I shall never forget what she said to me after she had done so. She said,

"You know one of the things I regret now? It is the hours I wasted in trying to find things. But now it gives me a real thrill to be able to put a desired article on my desk in less than five seconds after I have looked it up in my file. I also regret the unpleasant effect disorder had upon my husband and children. Recently all of them have expressed their appreciation for my new system of 'homemaking.' My husband told me that it contributes to his relaxation to come home to an orderly kind of living."

Of course, we can overemphasize keeping "order" in the home at the expense of other things which are more important. I have known some mothers who placed more emphasis on keeping everything in its exact place than they did on permitting their children to enjoy themselves in the home. As previously stated, order is a means to an end. The kind of order being discussed here, however, means that we do give each aspect of our lives its proper emphasis, thus permitting ourselves to experience deeper satisfaction and joy.

May each of our homes be a home of prayer, a home of fasting, a home of faith, a home of learning, a home of glory, a *home of order*. Such a home will be blessed by our Heavenly Father, and we will love to go there.

CLASSROOM VISITS:

BY SUPERINTENDENTS, TEACHER
TRAINERS, AND JUNIOR SUNDAY
SCHOOL COORDINATORS

by *J. Hugh Baird**

Among the far-reaching programs of the Church, the Sunday School has been given the important assignment of teaching the gospel of Jesus Christ to all Latter-day Saints. The thousands of faithful Church members actively serving the Lord in all parts of the world are evidence of the success the Sunday Schools have achieved. Now, as the forces of evil seem to be increasing about us, new emphasis is being placed on effective Sunday School teaching. To assist teachers and improve classroom instruction, the general board is stressing more than ever before a program of classroom supervision.

Superintendents and assistants, teacher trainers, and Junior Sunday School coordinators are all expected to visit classes in their wards each Sunday. Members of the superintendency will visit classes in the age group to which each is assigned. Teacher trainers are expected to visit where their help is most needed. Because neither officers nor teachers in most wards in the Church are accustomed to effective classroom visits, and in order to make classroom visits less threatening and more effective, the following recommendations are made:

Before the Visit

Sometime during the week contact the teacher whose class you plan to visit and let him know you are coming. Do whatever you can to help the teacher understand that you are coming to get acquainted and to help, not to condemn. Before you can help a teacher, you must be well acquainted with him as a teacher, with his class members as class members, and with the specific content of the lesson being taught in the class. Ask the teacher about the lesson. What does he plan to accomplish in class this week? How does he plan to teach the lesson? Before Sunday, review the lesson to be taught.

*Joseph Hugh Baird is a member of the Sunday School general board and an educator who has taught elementary school, high school, and college. He is currently an associate professor of teacher education at Brigham Young University. He received his B.S. at the University of Utah in 1930, and his M.A. and his doctorate in education at the University of California at Berkeley, 1962. He has served in the bishopric of the Modesto 3rd Ward, San Joaquin Stake, in California, and was a member of the MIL Stake board in Las Vegas in 1954-56, during his stay in the Air Force. He served in the Southern States Mission (1949-51). He married the former Florence Richards, and they are parents of seven children.

During the Class-time Visit

Do everything possible to arrive before class begins. Sit with the students unless the teacher directs you to a specific seat. Participate when called upon; otherwise sit quietly and observe. As a visitor you must resist the temptation to monopolize the discussion or take over the class. If the teacher requests your help, then help keep order; but avoid doing anything which will interfere with the teacher's plans. Take part in the activities of the class only when specifically requested to do so by the teacher, and then only when it will help the teacher become a better teacher. Observe carefully. Is the lesson objective achieved? What is the teacher doing well? Can classroom facilities be improved to aid the teacher?

Immediately After Class

As the students in the Sunday School class leave the room, you should spend five or ten minutes more with the teacher. Begin by complimenting the teacher sincerely on specific things he has done well. You may wish to cite a brief example from the teacher's lesson to make your point. Let him know with your words and your actions that you care about him and that you know he is doing some things well.

Except for your sincere praise, you should spend most of your time listening to the teacher. Listen to his concerns, questions, anxieties, requests for help, and suggestions for improvement. If you feel it is appropriate, you may wish to ask questions such as, "What did you feel went well?" "If you were to teach the lesson again, would you change anything?" "What would you do differently?"

After Your Visit

Later in the week you should follow through on promises made to the teacher. For instance, you may have promised the teacher a picture from your files. You certainly made a note to remind you. You must not ignore your commitment now. If you noticed that the teacher needs equipment or materials, you should take whatever action you can to provide him with those things.

There are some problems regarding teaching methods, pupil misbehavior, teacher-pupil relations, and understanding class members which will not be solved as you meet with the teacher. These problems should be considered in your next planning meeting with the rest of the ward officers. The solution to these problems comes slowly, as many people work together.



NT 183

NT 180

The Doubtful Thomas

BY HAZEL W. LEWIS

THE STORY

Following his resurrection, the Savior appeared to many people on various occasions. It is interesting to note that those who first recognized him were women. Mary Magdalene was the first (see John 20:11-17); then came Mary, the mother of James, and Salome (see Mark 16:1-7). Other women also saw Jesus. (See Luke 23:54-56; 24:1-10.)

When Mary Magdalene and the other women informed the disciples that Jesus had risen from the dead, they scoffed at the idea and remarked that the women's words "seemed to them as idle tales, and they believed them not." (Luke 24:11.) Elder James E. Talmage suggests that women are "less skeptical, more trustful" than men.¹ The events which transpired at the time of Christ's resurrection seem to bear this out. It is a fact that the disciples of Jesus were skeptical. They wanted proof of the resurrection of their Lord and Master. If this is true, then Thomas was no more of a doubter than the other disciples. He appears to be, but this is probably because of the events that transpired and Thomas' relation to them.

But let us go on with the story.

On Resurrection Sunday, besides appearing to the women mentioned above, Christ also appeared to two disciples on the road to Emmaus, one of whom was Cleopas; the name of the other is not given. (See Luke 24:13-18.) They talked with the risen Lord, not knowing who he was. When they reached the village, Christ "made as though he would have gone further. But they constrained him, saying, Abide with us: For it is toward evening, and the day is far spent. And he went in to tarry with them." (See Luke 24:19-29.)

And it was not until they had had supper with him that "their eyes were opened, and they knew him; and he vanished out of their sight." (Luke 24:31.)

On the evening of this same day (Resurrection Sunday), after they had returned from Emmaus, the two disciples went to Jerusalem. There they found the apostles, with the exception of Thomas, gathered together. The doors were shut, for they feared that other Jews would molest them. Suddenly Jesus stood in their midst and said, "Peace

be unto you." They were terrified and thought they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. (Luke 24:38, 39.)

Then he showed them his hands and feet. He asked for something to eat, "and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke 24:42, 43.)

After this, Jesus opened their minds that they might better understand the scriptures. He told them they should preach, but to stay in Jerusalem "until ye be endued with power from on high." (Luke 24:49.)

The apostles who had earlier seen Jesus eagerly related the event to Thomas, called Didymus (which in Greek means "a twin"). Thomas had always been a loyal and devoted follower of Jesus. Our readers will recall the fact that the disciples did not want to go to Bethany with Jesus at the time of Lazarus' illness and subsequent death. It meant going into Judean territory, which was decidedly unfriendly to Jesus. But Thomas, with great loyalty to his Master, had said to the disciples, "Let us also go, that we may die with him." (John 11:16.)

Thomas, like the other disciples, was unable to understand why Jesus had to sacrifice himself and die for all mankind. Even as late as the night before the crucifixion Thomas had asked Jesus, "Lord, we know not whither thou goest; and how can we know the way?" (John 14:5.)

Jesus reproved him when he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

When the apostles told Thomas, "We have seen the Lord," he was not convinced that this was really so. Showing extreme doubt, he said,

Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe. (John 20:25.)

Since Thomas was endowed with some of the frailties of human nature, we do have some idea as to why he did not believe the testimonies of those who said they had seen the risen Christ. He may have thought they had seen a vision. In

¹ James E. Talmage, *Jesus the Christ*, Deseret Book Company, Salt Lake City, Utah; page 683.





THE DOUBTFUL THOMAS

From a painting
By Sidney E. King

Reproduced for The Instructor
by Wheelwright Lithographing Co.

The Doubtful Thomas

(Concluded from opposite back of picture.)

addition, Thomas had no clear idea of what a literal resurrection would be. Consequently it was difficult for him to accept the testimonies of his brethren and sisters who had seen Jesus, heard his voice, and felt his wounds.

Now a week had elapsed (eight days including the two Sundays) since the disciples told Thomas they had seen the Lord. They were all meeting together again; this time Thomas was with them. Jesus came into their midst, even though the doors were locked and guarded against Jewish officers, and said to them, "Peace be unto you." (John 20:26).

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. (John 20:27.)

Instantly the mind of Thomas was cleansed of any doubts or uncertainties. He knew the glorious truth. Jesus had risen! In a voice filled with awe, humility, and conviction, he answered, "My Lord and my God." (John 20:28.)

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

To doubt and question is characteristic of the human race. And sometimes, especially in the scientific world, from reasonable doubts have come great achievements. But where the gospel is concerned, we need to work at developing the faith that comes from knowing more about Christ and his ways. We gain greater faith as we apply ourselves to live more righteous lives and study his gospel.

A pertinent quotation from the Book of Mormon can apply to our lives:

. . . Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. (Mormon 9:27)

ABOUT THE PICTURE

The two central figures in this picture are Jesus, in robes of white, and Thomas, in green. The Master is showing the doubting apostle the prints in his hands where the nails had been.

Most of the other apostles in the picture are not looking at either Jesus or Thomas, indicating that Jesus had been in their midst a week earlier in the very same room.

According to scripture, when Christ appeared to the apostles (with the exception of Thomas) on Resurrection Sunday, they gave him honeycomb and fish to eat. In this picture, a week later, we see evidences of the same foods. Perhaps they ate on this Sunday also, or the artist has taken artistic license with the picture to arouse more interest. The interior of the room, with its brick walls, beamed ceilings, barred doors, wooden table and bench, gives atmosphere and authenticity to the picture.

The colors are very pleasing. The men in their blue, green, and orange robes are in striking contrast to those dressed in white.

It is an interesting fact that even though he has not visited the Holy Land, the artist gathered some 5,000 pictures of that country as research material in order that his mural on the Life of Christ would be authentic.

The artist, Sidney E. King, is a native of Jamaica Plain, Massachusetts. He received his education in various Boston art schools.

He is known for his historical paintings at national parks east of the Mississippi River and also for murals of a religious nature in many churches in the state of Virginia. Before 1929 he was illustrator of cover pictures for a boys magazine, *The Open Road*.

During World War II he designed insignia for airplanes. Close to the end of the war, in a hangar at Brown's Field, he painted a 9 x 12-foot mural of the raising of the flag at Iwo Jima, using only spray guns to apply the paint. With the end of the war, Mr. King started painting for the National Park Service. In 1957 he painted historical scenes at Jamestown for the 350th anniversary of the colony's founding.

Mr. King has always been interested in painting subjects of a religious nature. He started the Life of Christ mural in a country studio on a farm near Milford, Virginia. It was displayed at the World's Fair and is now in the Visitors' Center on Temple Square, Salt Lake City.

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- James E. Talmage, *Jesus the Christ*, Deseret Book Company, Salt Lake City, Utah, 1948; pages 223, 224, and 689 (690).
- (For Course 5, lesson 14, "Easter"; for Course 15, "Special Time"; for Course 7, lesson of April 14, "Easter"; for Course 17, lesson of April 28, "Corianton"; for Course 27, lesson of March 10, "Come Unto Christ"; and of general interest.)

Library File Reference:
JESUS CHRIST — RESURRECTION AND ASCENSION.

NT 181



NT 182

NT 184

“FOR GOD SO LOVED THE WORLD”

A Flannelboard Story by Marie F. Felt

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

Did you know that everyone who has ever lived on this earth has three homes? Our first one was with our Heavenly Father in the spirit world. All of us were only spirits then. We did not have bodies of flesh and bone. Our second home is the wonderful world in which we live now, and our third home will be with our Heavenly Father again. When this happens, we will have both a body and a spirit as we do now. This will be better because we can do more things when we have both.

It was in this first home that a large meeting was held by our Heavenly Father. He told us of our opportunity to come to this earth and get a body which we would need in order to be like him. He asked us if we would like to go, and we were so happy we all “shouted for joy.” (Job 38:7.) [End of Prologue.]

Then, because our Heavenly Father loved us so much, he told us what his plan was. He said that when we came to this earth we would not remember what had happened in our first home. He would, however, give us commandments which we were to obey. Because he loved us so much, he would also send Jesus, his very own Son, to teach us and show us the right things to do. He said that if we would obey his commandments and follow Jesus’ example, we would have no trouble getting back to our third home to live with him.

Sometime later, on a wonderful starry night, Jesus came to this earth, just as our Heavenly Father had promised. He came to Mary, his mother, and to Joseph, her husband, in a little stable in back of an inn or hotel. [End of Scene I.]

Many people, however, did not believe that Jesus was our Heavenly Father’s Son. They had waited so long for him that they expected he would come as a full-grown man and smite their enemies.

When Jesus was 33 years old, he began to teach

the people what our Heavenly Father wants all of us to know and do. By example he showed us that we must be baptized. When Satan tempted him, he said, “No,” just as we should. He taught the people how to pray to our Heavenly Father and the things that were important to pray for. He showed the great love that our Heavenly Father has for his children by healing a lame man and making a blind man to see.

In these ways and many others, Jesus has helped us to see that although we are away from our Heavenly Father, he still loves us dearly and is going to give us all the help he can, so that we will be able to live with him in our third home. [End of Scene II.]

The greatest gift our Heavenly Father has given us, however, is that of the resurrection. In his great love he made it possible for all of us to be resurrected and return to him. To be resurrected means that our bodies and spirits will be united once more and never be separated again.

Now, just as Jesus told us and showed us so many other things, he told us and showed us this, too. He was the first person on earth to die and be resurrected. It came about in this way.

There were many people who did not like Jesus, and they wanted to get rid of him. They thought the best way to do this was to have him put to death. For this reason they had him arrested on a false charge and condemned him to die. These cruel and wicked men hung him on a cross, with nails in his hands and his feet, until he died.

As soon as Jesus was dead, two of his very good friends came to get his body. In those days people were buried in caves. That was the best way and the best place they knew. So they took Jesus’ body to the home of Joseph of Arimathea and buried it in a cave in the garden. So that nobody would bother the body of their beloved Jesus, these men put a huge rock or stone in front of the opening to the cave. The Roman soldiers sealed it shut. Then, since it was the Jewish Sabbath, everyone went home to prepare for it. [End of Scene III.]

It was on Sunday, three days later, very early in the morning, before it was even light, that Mary, a good friend of Jesus, came to the cave where they had buried him. To her great surprise and concern she saw that the big stone at the entrance of the cave had been rolled away. She ran to Peter, the apostle, and the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.” (John 20:1-2.)

(Continued on following page.)

(For Easter Lessons.)

When Peter and the other disciple arrived at the cave, they stooped down to get a better look inside, but Jesus' body was not there. They could see his burial clothes, but not him.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. (John 20:8.)

They could see that Jesus was gone but as yet they did not fully understand that he would rise again from the dead. [End of Scene IV.]

After talking together for awhile, and without knowing really what had happened, the disciples went away to their homes. But Mary stood alone at the sepulchre, weeping. As she stood there at the door of the cave, she stooped down once more and looked in. There she saw two angels, one at the head and one at the foot of the place where the body of Jesus had lain. They spoke to her, asking her why she was crying. She told them that someone had taken her Lord away, and she did not know where they had laid him. Then one of the angels said, "He is not here: for he is risen, as he said." (Matthew 28:6.)

As she turned around, she saw Jesus standing near her, but she did not recognize him. She thought he was the gardener. In a very kind voice Jesus asked why she was weeping and whom she was trying to find. She told him, also, that someone had taken her dear friend Jesus who had been buried there, and she did not know where they had taken him.

Then Jesus said "Mary," and she knew at once that it was Jesus. Overjoyed, she said, "Rabboni," which means "Master." (See John 20:16.) [End of Scene V.]

Later, in Jerusalem, when the eleven apostles were together in a room, talking about Jesus' death, Jesus stood in the midst of them and said, "Peace be unto you." (Luke 24:36.) But they were frightened and thought they had seen a spirit.

Then Jesus said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:39, 40.) Then he asked for food and "they gave him a piece of a broiled fish and of an honey comb. And he . . . did eat before them." (Luke 24:42, 43.) [End of Scene VI.]

At still another time Jesus showed himself to his disciples at the Sea of Tiberias (Sea of Galilee). Simon Peter, Thomas, Nathaniel, James, John, and two other disciples had been fishing all night long, but they had caught nothing.

When morning came, Jesus stood on the shore as the boat approached, but they did not know him. It was hard for them to believe that Jesus was alive again. Jesus said to them, "Children, have ye any meat?" They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21:5, 6.)

It was John, the apostle whom Jesus loved, who said to Peter, "It is the Lord." (John 21:7.)

As they came to shore, "they saw a fire of coals there, and fish laid thereon, and bread." Jesus said to them, "Come and dine." And he gave them bread and fish to eat. (See John 21:9, 12, 13.)

As they ate, they talked of many things. Jesus impressed upon them that it was now their responsibility to carry on his work and continue to teach the people about our Heavenly Father and Jesus Christ, and how they should live. He explained to them again the resurrection and its meaning. Then he was taken up into heaven.

Just as Jesus lived after he died, so also shall we. Our bodies and our spirits will be reunited, just as Jesus' were. This is God's gift of love to us — the most wonderful gift ever. [End of Scene VII.]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

A globe or picture of the earth. (Teacher may use the outside front cover of *The Instructor*, September, 1961.) To be used in the Prologue.

Nativity scene. (Teacher may use the flannelboard story "The Greatest Gift of All," *The Instructor*, October 1963.) To be used in Scene I.

Pictures of Jesus in action on the earth. (Teacher may use flannelboard story, "Jesus Showed Us What To Do," *The Instructor*, August, 1967.) To be used in Scene II. Crucifixion. (NT180.) To be used in Scene III. Mary and Jesus' disciples at the tomb. (NT181.) To be used in Scene IV.

Mary and Jesus at the tomb. (NT182.) To be used in Scene V.

The Eleven and Jesus. (NT183.) To be used in Scene VI. Jesus and his disciples at the Sea of Galilee. (NT184.) To be used in Scene VII.

Order of Episodes:

PROLOGUE:

Scenery: The earth (a globe).

Action: Our coming to this earth.

SCENE I:

Scenery: Inside the stable.

Action: Mary, Joseph, and the shepherds are looking at the Baby Jesus. The angels have told the shepherds about his birth.

SCENE II:

Scenery: Outdoor or indoor scene.

Action: Jesus showing us the things we should do while on this earth.

SCENE III:

Scenery: Outside on a hill.

Action: Jesus is seen hanging on a cross.

SCENE IV:

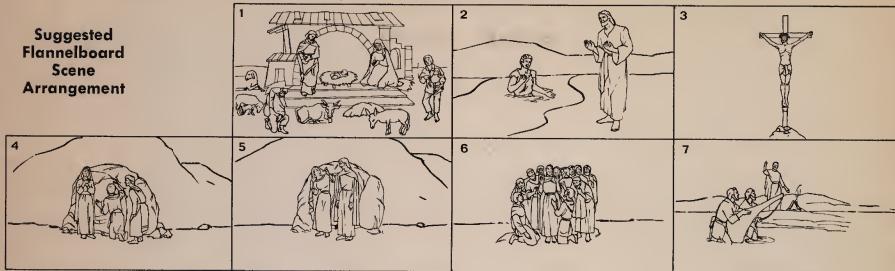
Scenery: The garden of Joseph of Arimathaea.
Action: Mary and disciples look in the cave where Jesus was buried. He is not there.

SCENE V:

Scenery: Same as Scene IV.

Action: Jesus is seen talking to Mary. She is thrilled to know that he lives.

**Suggested
Flannelboard
Scene
Arrangement**



THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson helps from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of gospel material.

SCENE VI:

Scenery: Indoor scene.

Action: The Eleven are recognizing the risen Christ.

SCENE VII:

Scenery: On the shore of the Sea of Galilee.

Action: Jesus and the disciples meet and eat together.

Library File Reference: JESUS CHRIST.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fb—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv.—Convention Issue.

CR—Centennial Reprint.

*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

April	3	5	7	9	11	13	15	17	19	25	27	29
7	61-2-Cover 67-11-455 67-12-495 66-7-270	59-5-Cover 64-8-292, Fbs 66-6-222 67-1-30 67-7-258*	64-7-Cs 65-9-354 64-6-216 66-7-250, Isbc 67-8-326*	63-8-Isbc 66-6-216 66-7-250, Isbc 66-2-56	58-6-Cs 66-7-254 63-4-Fbs 66-2-56	57-1-Cs* 63-4-Fbs 66-2-56	Review	64-6-242 66-6-220 66-7-252 64-5-184 64-6-237 66-7-282 67-8-315,* 328, 332	62-1-14* 63-1-1, 16 64-6-237 66-7-282 67-8-315,* 328, 332	67-7-279* 67-11-421	Review	56-1-Isbc* 56-5-Isbc* 64-8-314 65-5-Isbc 66-6-236 67-3-131*
14	59-11-Fbs* 59-12-Fbs 66-2-Fbs	55-2-Fbs* 55-12-Fbs 66-2-Fbs 67-4-Isbc*	59-11-Fbs 59-12-Fbs 66-2-Fbs 67-4-Isbc*	62-12-Cs 64-12-Cs 66-2-Cs 67-4-Isbc*	Easter	Easter	Easter	Easter	Easter	Easter	Easter	
21	60-4-Cs* 61-3-Cover 67-11-455 67-12-495 337	60-7-222 64-7-282 64-6-212 66-6-234 67-9-Cover,* 337	62-9-298 66-6-222 66-6-234 67-9-Fbs*	65-8-Isbc 66-6-222 67-3-103* 67-9-Fbs*	Review	60-4-Cs 65-5-Cs 66-6-208	64-6-208 66-6-220 67-1-18 67-2-68	54-1-23 64-7-Fbs 67-11-434 67-2-68	64-3-128 64-7-Fbs 65-2-46, 56 66-7-250 67-2-68	64-9-Isbc 67-6-230 67-12-466, 474	58-8-Cs 60-5-236 67-12-466, 474	57-10-318 57-12-Isbc 59-1-Isbc* 65-4-Isbc 67-7-262* 67-11-Isbc
28	62-11-Cover 66-6-224 67-6-232 67-8-Fbs*	64-6-212 66-6-234 67-6-Isbc 66-6-234	62-6-Cover 62-7-247 66-6-234	66-6-236 66-9-Fbs 67-3-Cs*	61-2-39 62-8-260 66-7-254	58-8-Cover 60-9-Cs 66-8-318 67-2-Fbs	64-6-240 64-7-260 66-7-252 67-9-366,* Isbc	64-6-242 67-1-20 67-11-138* 65-5-204 67-8-315,* 328	63-3-88 63-7-262 64-6-246 65-5-204 66-7-258 67-3-97,* 106	64-5-Isbc 64-6-Fbs 64-6-246 65-5-204 66-7-258 67-3-97,* 106	59-2-Isbc 63-6-Isbc 64-7-266 65-5-176 67-11-452, 458	59-2-Isbc 63-6-Isbc 64-7-266 65-5-176 66-7-265 67-3-Isbc*

FRIENDSHIPING

Superintendents



Am I my brother's keeper?

"... If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matthew 18:12.)

We know from studies made that a large number of those who attend Sunday School are not regular attenders. These people are our friends, our neighbors, in some instances our pals, our playmates, our schoolmates, our roommates, our companions. But for some reason, their attendance at Sunday School is halfhearted.

To these friends we need to extend a hand of friendship and make them feel that their presence has been missed. We can do this by setting in motion the Sunday School organization. Call it "friendship."

Friendshiping is giving to partial attenders at Sunday School that fellow feeling and sense of friendliness that will prompt them to say "Yes," when invited to come back to class. Friendshiping operates under the following plan:

Class Teacher

The class teacher is directly responsible for becoming personally acquainted with each member of the class. In the roll book, he has a record of the attendance of each member on the *active* side of the roll. He retains this roll book during the month, and returns it to the Sunday School secretary on the last Sunday of each month. The

teacher should take such time as is necessary (not to exceed five minutes) at the beginning of each class to determine who are absent and which members of the class will try to contact the absent *active* members and invite them to Sunday School the following week.

The roll book is then used to indicate who has been assigned to visit the absent member. A blank space under the Sunday in question shows the member is absent and needs to be visited. The line on which the absent member's name appears on the active side of the roll has an odd number like 1, 3, 5, 7, etc. When a student is assigned to visit an absent member, the student's roll number is inserted in the space for the Sunday the assignment is made. Thus, if Jim, who is number one on the active roll, is absent, and Bill, who is number seven on the active roll, is assigned to visit Jim, a seven is placed in the space under the day and month Jim is absent, on line one, indicating that Bill will visit Jim. On the next Sunday, the teacher should ask Bill if he visited Jim. If he did, and Jim did not attend, a mark (—) should be

placed in the space for the Sunday that Bill makes the report. Thus, each Sunday the teacher will know whether or not the absent member has been friendshiped and advised that he has been missed at Sunday School. When the teacher makes contacts or visits, she places a "T" in the space for the Sunday when Jim was absent.

Class Officers

Every class in the Senior Sunday School should have a president, two counselors, and a secretary as class officers. They should be selected by the ward superintendency upon recommendation of the teacher, with approval of the ward bishopric. They are presented to the class by a member of the superintendency for their sustaining vote. The class officers should assist the teacher in friendshiping. The teacher, with the class officers, should designate other class members to assist in friendshiping. The officers can telephone, visit, or write to a member on the active class roll who has been absent, even though he may have missed only one Sunday; or they may be assigned to make personal visits to a class member at school, at home, or at work, where they can arrange to call for the member and bring him to Sunday School.

Friendshiping in the adult classes is needed even more than in the child and youth groups, for in the three groups, the adults are more frequently absent.

Home Teachers

Enlistment work among inactive families is under direction of the home teachers. These are non-attending Sunday School members who are listed on the *potential* side of the roll and who are *totally* inactive. The home teacher, however, may request the support of Sunday School teachers after he has

followed the usual procedure of placing in the hands of the ward council the names of the totally inactive members. The Sunday School teacher may, by the bishop's assignment, get in touch with the home teachers of these members and offer his services and the services of his class officers and members in interesting these non-attending members in Sunday

School. Thus, the Sunday School teacher can aid the home teacher in enlistment work if permission is granted. Contacts made under the enlistment program for members on the *potential* roll may be recorded on the roll book in the same manner as the friendship program.

There are over 138,000 Sunday School teachers and over 700,000

regular Sunday School attenders who are anxious to put forth the hand of fellow-feeling to the many members of the Church who are irregular in Sunday School attendance.

Let us follow the spirit of the Savior's injunction and say: "I am my brother's keeper."

—*Superintendent
Lynn S. Richards.*

Memorized Recitations

for April 7, 1968

Scriptures listed below should be recited in unison by students of Courses 9 and 13 during the worship service of April 7, 1968. These scriptures should be memorized by students of the respective classes during the months of February and March.

COURSE 9:

(In this scripture Jesus tells his disciples not to be troubled about his departure and that there is a place prepared for all of us in the Father's kingdom.)

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." —John 14:1, 2.

COURSE 13:

(In his letter to the Corinthians Paul teaches that just as the fall of Adam brought about mortality and death, so in the atonement of Christ we are given resurrection from the grave. This greatest Easter gift is ours.)

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

—I Corinthians 15:21, 22.

Answers to Your Questions

Q. Are Sunday Schools to be held on general conference Sunday? —*St. Joseph's Stake.*

to hear general conference. The opportunity of witnessing the general authorities delivering their messages is a most valuable, spiritual experience.

Q. Should stake board members, parents, or infants in arms be included in the class attendance figures?

A. Yes. Stake board members, parents and children, who are out of their ward, and infants in arms living in the ward are counted as visitors and are included in the class attendance figures. There is no excused roll and no other place

COMING EVENTS

April 5, 6, 7, 1968

General Conference

• • •

April 7, 1968

Sunday School Conference

• • •

April 14, 1968

Easter Sunday

• • •

May 12, 1968

Mother's Day

where their attendance would be reported.

Q. Is the teaching aids special- ists guide which was prepared for the departmental session of October conference available to ward librarians?

A. Yes. The guide of suggested teaching aids and enrichment material for each lesson of each course taught in 1967-68 may be purchased at Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84111, for \$1.50.

*Three little three-year-olds went out to play
Indians and cowboys one very fine day.
Soon they were tired and hungry, too,
And the sugar lump house was right in view.*

THE SUGAR LUMP HOUSE

by Katherine K. Gardner*

At the end of the street is a square house that all the children call the "Sugar Lump House." Although it does look something like a sugar lump, that is not the reason for the name: it is called the Sugar Lump House because kind Sister Miller who lives there gives a sugar lump to any child who visits her.

Terry lives just a few houses from the Sugar Lump House. Each morning Terry's mother gets up and prepares breakfast for the family. This morning she cooked bacon, scrambled eggs, made toast, and prepared grape juice. Terry's father and all the children going to school ate a good breakfast and went on their way, leaving only Terry and his mother at home. In the rush, Terry's mother did not notice that he had not eaten the good things on his plate. And boys who are three cannot dilly-dally around the house after breakfast, so Terry dashed outside to play with his friends Andy and Tom.

They were playing pioneers today. The boys pushed their wagons up and down as they struggled with pretend Indians and chased pretend buffalo. And just as they were asking pretend trappers if they were going the right direction, Terry noticed the Sugar Lump House and realized he was hungry.

*For Course 3, lessons of March 3 and 10, "Our Heavenly Father Tells Us What is Wise for Us to Drink" and "Our Heavenly Father Tells Us What is Wise for Us to Eat"; for Course 5, lessons of March 3 and 10, "We Trust Our Parents"; and "We Trust Our Heavenly Father"; to support family home evening lessons 22, 29.)

Katherine K. Gardner, a high school teacher for twelve years in the United States and England and received an Outstanding Teaching Award in 1960. In the Church she has served as counselor and teacher in MIA, as teacher, chorister, and president in the Primary, as teacher and state board member in the Sunday School, and as teacher and counselor in Relief Society. She is currently the cultural refinement teacher in Capitol Hill 2nd Ward Relief Society, Salt Lake (Utah) Stake. She received her B.A. degree at the University of Arizona in 1951 and did graduate work at San Francisco State and San Jose State colleges. She is married to Bryan Bellamy Gardner; they have four children.



L. to r., Dean Smith, Andrew Matsukawa, Darrick Olsen.¹

"Say, everybody, let's pretend Sister Miller is a friendly Indian squaw who gives us something to eat. Some sugar lumps would surely taste good right now!"

Sister Miller knew Terry's mother always fixed him a good breakfast, so she didn't realize that at this time of morning he had an empty tummy. After enjoying the sugar lumps, the pioneers crossed a swift river, and then Terry's mother called to tell him it was lunch time. He didn't feel like eating lunch now, but when Andy and Tom had to go in for lunch too, Terry decided to at least check the menu. The sandwiches, soup, and milk didn't look good to Terry at all.

"Mother, I'm not hungry!"

"Terry, have you been eating? You don't look well. Are you feeling all right?"

"My tummy hurts—just a little."

"Terry—look at me. Have you been to the Sugar Lump House?"

"Yes, Mother. And now I don't feel so well."

"Terry, do you remember when we had family night and Daddy told us about the Word of Wisdom? What does it tell us?"

"It tells us what we should eat and drink so our bodies will grow big and strong."

"Yes, Terry. And it promises us that if we eat wholesome foods we will be healthy; that we will run and not be weary and walk and not faint. That means we will be able to work and play without becoming tired and sick. But we must keep our

Photo subjects are from Capitol Hill Second Ward, Salt Lake Stake. Mother, Rena Smith; sugar lump lady is Lucile Lloyd.



Photos by
I. M. Heslop

The kind lady of the Sugar Lump House gave each of the boys two sugar lumps.

part of this promise with Heavenly Father; we must eat fruits, vegetables, breads, and meats that are good for us. Those are the things that I prepare for us each day."

"Mother, I'm sorry I didn't eat a good breakfast, and then ate the sugar lumps and ruined my lunch. I don't like to be sick. I'll remember how

"I don't want any lunch."



my stomach feels now, and I'll try and eat like Heavenly Father wants me to. I want to grow up to be strong like Daddy is. Feel my muscles, Mom."

"Oh, they are getting bigger, Terry! And if you eat properly, one day you'll be a strong, healthy man like Daddy."

Library File Reference: WORD OF WISDOM.

"I'll eat right to grow big. Feel my muscles, Mom!"



OUR WORSHIPFUL HYMN PRACTICE

Senior Sunday School Hymn for the Month of April



HYMN: "He is Risen"; author, Cecil Frances Alexander; composer, Joachim Neander; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 61.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matthew 28:1-7.)

In this dramatic and eloquent language, St. Matthew describes the events of this most momentous day in history. Through the centuries since that time, believers have traditionally greeted one another on Easter morning with the salutation, "Christ is risen!" to be followed by the joyous reiteration, "He is risen, indeed!"

How important it is to realize the full implication of these words! Without the sure knowledge we possess that the Savior of mankind did truly rise from the dead, and that he lives today, thus enabling us also to live eternally, we might

be inclined to believe as much of the world today believes—both Christian and non-Christian—that Jesus was a great teacher and an exemplary human being only, and not the Christ, the promised Messiah who took upon himself the sins of all men. Without Easter, this promise of Christmas would be unfulfilled, and the spiritual aspects of that great season would be largely lost. Thus it behoves all members of the Church to ponder these events, and to sing with fervor and conviction the thrilling proclamation: "He is risen; he is risen! Tell it out with joyful voice: He has burst his three days' prison; Let the whole wide earth rejoice: Death is conquered, man is free. Christ has won the victory."

Mrs. Alexander, the author of this stirring text, wrote it and a number of others in an attempt to make the Christian beliefs appealing and understandable to children. The words have a universal appeal; the poetry is moving and well-conceived; and the entire effect of the hymn, when well done, is majestic and noble.

Choristers, it is important to address the congregation in the proper manner. Be sure your posture is beyond reproach, that you stand erect and exhibit assurance in every aspect of your demeanor. Certainly we could never utter a more meaningful text than that contained in this noble hymn, so be sure the message comes across to the congregation in the clearest possible manner. Make sure the conducting pattern is firm and rather broad, and observe that the tempo

is quite deliberate, but not slow. The term "stately" would depict it well.

In your preparation, spend some time with this text. Read it aloud to yourself, and you will be able to grasp its implications. Above all, *do some preparing* prior to the Sunday service—with your organist. If only the musicians in charge of Sunday School music could realize the importance of their callings, if only they would take the time necessary to establish in their own minds the needs of the Sunday School music, and then implement these needs in honest endeavor, the Sunday worship services would much more closely realize their potential; worshipers would go to their classes buoyed up with the joyfulness of fine, inspiring singing; and the entire day—nay, the entire week, would be made better. Particularly at this holy season we should let the Savior know of our eternal gratitude for his great gift to us of his life, and sing our praises and thanksgiving with grateful hearts.

—Ralph Woodward.

April Sacrament Gems

SENIOR SUNDAY SCHOOL

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."¹

JUNIOR SUNDAY SCHOOL

Jesus said, ". . . This is my body which is given for you: this do in remembrance of me."²

¹Luke 24:30.
²Luke 22:19.

Junior Sunday School Hymn for the Month of April

HYMNS: "Mother Dear," *Sermons and Songs for Little Children*, page 10. From *The Children Sing: "Love At Home,"* No. 126; "Mother Dear," No. 130; "Mother's Day," No. 132; "The First Bouquet," No. 138.

(See the January *Instructor* for Easter hymns and suggestions for learning.)

After Easter there are three Sundays until Mother's Day (May 12) and five Mother's Day songs to have ready for that special day. Even in those countries where there is no designated "Mother's Day," it would not be inappropriate to have a series of songs this month teaching love and appreciation for mother.

Our large poster featuring the months of the year is displayed; and when a child comes forward to lift the flap marked "April," a picture reminding us of Mother will show that during this month we are preparing songs for Mother's Day in May. (It might be wise to wait until the Sunday after Easter to lift the April flap.) The value of this poster is now becoming evident. As we view the Easter scene, we recall the hymns we prepared during March for Easter; the picture of Jesus reminds us of "Beautiful Savior," which we learned in February; and the picture of a child worshiping reminds us that in January we learned "Thanks to Our Father." Seeing these pictures helps us remember to review previous music from

time to time as the year progresses.

"Mother Dear" comes from *Sermons and Songs for Little Children* by Moiselle Renstrom. (Many choristers report they do not have this recommended source of Junior Sunday School music. It is available on your bishop's Sunday School Department requisition from the Church Distribution Center at \$2.25 per copy.) This melody has a very easy range and is based on the singsong pattern used intuitively by children all over the world. You will recall it when you think of the child's teasing chant:

sol sol mi la sol mi
5 5 3 6 5 3
John-ny's got a sweet-heart.

Hand levels to indicate the melodic rise and fall will help the children learn quickly the second and fourth phrases, which contrast with the chanting pattern of phrases one and three. The accompanist will need to deemphasize the offbeat chords in the accompaniment to bring out a smooth, flowing melody.

In these months when there are several numbers to be prepared, which some children may know well and others not at all,

are you using a variety of resources to present them and to capture the children's listening interest? You may have many parents and older brothers and sisters in the ward or branch who could be invited in to make the introductory presentation of each song. There are those who can sing effectively if allowed to use a comfortable key. Let the accompanist know in advance so that she can rewrite the music in the desired key, or let the singers sing without accompaniment.

Other "guests" can introduce the melody on an appropriate solo instrument. One sister in the East Sharon Stake uses the autoharp very effectively in her Junior Sunday School. The writer's college-age daughter recently had her first experience as Junior Sunday School chorister. She does not consider herself a soloist; yet reports are that the children seemed mesmerized as she sat before them rocking a doll and singing without accompaniment, "O, hush thee, my baby, a story I'll tell," to teach the Christmas music. Another chorister uses five minutes of class time several weeks in advance, in the older classes, to teach each class one of the new hymns. Then he uses these classes to teach the hymns to the rest of the Sunday School. These different methods, tastefully and artistically handled, can meet the basic, governing objective of our Junior Sunday School music experience: To enhance the child's feeling of reverence, worship, and love of the gospel.

We always appreciate hearing of your own practices and successes in meeting this objective and would like to share them, as we have done above.

—D. Evan Davis.

Organ Music To Accompany April Sacrament Gems

Darwin K. Wolford

Christ Alive Forevermore!

SUGGESTED EASTER MORNING SERVICE FOR SENIOR SUNDAY SCHOOL, APRIL 14

Devotional Prelude.

Opening Hymn: "Christ the Lord Is Risen Today," Hymns—Church of Jesus Christ of Latter-day Saints, No. 10.

Invocation.

Sacramental Hymn: "I Stand All Amazed," Hymns, No. 80.

Sacrament Service.

WELCOME:

(By ward superintendent.)

We welcome you here this glorious Easter morning—for the hope of the day makes it glorious, indeed.

The true significance of the day lies not in the symbols of Easter, but rather in the testimonies to the resurrection of Jesus Christ given us by prophets and apostles through the ages.¹

"The resurrection of Jesus Christ is the crowning guarantee that He is the Messiah."²

Our own latter-day prophet, Joseph Smith, added his own testimony to earlier witnesses of the resurrection and gave us a fresh, sure knowledge of the resurrection of our Lord and Savior, Jesus Christ. He and Sidney Rigdon affirmed in 1838:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. (Doctrine and Covenants 76:22, 23.)

Later, another prophet, Lorenzo Snow, said this of the resurrection:

We know that in the future after we have passed through this life... we will then have our bodies glorified.

¹"Easter and the Resurrection," compiled by Robert J. Matthews, *The Instructor*, February, 1966, inside back cover.

²"Easter and the Resurrection," *The Instructor*, February, 1966, inside back cover.

fied, made free from every sickness and distress, and rendered most beautiful. There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body.³

Because of the resurrection of Jesus on that glad Easter morn, we, too, shall live. Our hearts are filled with happiness untold for the sure hope of these good tidings.

READER:

And God said, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) The plan of eternal life was chosen before the world was created, and the details were carefully worked out. Man was to live a mortal life. He was to come to earth to obtain a physical body, to develop his talents and abilities, to grow in knowledge and truth. He was to be tested to prove his worthiness to return to the presence of God. Man was given the great gift of free agency. He was to have the freedom to choose his own destiny. Jesus Christ, our elder brother, was to be the Savior of the world. He would be the perfect example and would show us the path that would lead us back into the presence of God. He would break the bonds of mortality by taking upon himself our sins and dying for us. He would give to all who accepted him the gift of eternal life.

The plan of God gives purpose and meaning to our existence. This plan guides us and provides us with hope and joy.

VOCAL DUET:

"Easter Morning," Deseret Sun-

³Preston Nibley, *The Presidents of the Church*; Deseret Book Company, Salt Lake City, Utah, 1941; page 211.

day School Songs, No. 250.⁴ (Arranged for a high and a low voice.)

TALK: (5 minutes.)

"Christ taught eternal life and proved his teachings through his own life and through the power of his priesthood."

1. *He taught who he was.*
John 11:25.
John 17:3.
2. *He chose men and gave them his authority and taught them how to gain eternal life.*
Matthew 16:19.
John 5:39; 14:2-6.

VOCAL SOLO:

"In My Father's House are Many Mansions," by James G. MacDermid, Forster Music Publishers, Inc., Chicago, Ill. (Available in high, medium, or low voice.)

TALK: (7 to 10 minutes.)

"Christ fulfilled his calling and became living proof of an actual resurrection."

1. *He accomplished his task.*
Matthew 26:57-75.
Mark 14:53-72; 15; 16.
Luke 22:39-71; 23; 24.
John 16, 17.
2. *Christ never foretold his death without foretelling his rising again.*
Mark 8:31; 9:31.
John 16:16-23.
3. *He was living proof of the resurrection.*
Luke 24:36-39.

READER:

Christ lived and died among the people of Judah in Palestine. In his lifetime he didn't travel far from the place of his birth, and yet he has had a greater influence on

⁴*Deseret Sunday School Songs*, Deseret Sunday School Union, 1904; No. 250.



EASTER MORNING. BY SCHMID.

the history of the world than any other man. His examples are universal, and his teachings are for all mankind. He taught that the entire world could receive eternal life through him.

His visit to the New World after his crucifixion gives us further insight into his love for all men and his desire that all might hear the truth and receive eternal life.

TALK: (5 minutes.)

"Christ showed that the entire world would receive eternal life through him and obedience to his teachings."

1. People in America received prophecies concerning Christ

and his mission.

Mosiah 3:8-11.

2. The Book of Mormon and Pearl of Great Price bear witness of the resurrection of Jesus Christ and of all men.
3 Nephi 11:3-14.
Alma 40.
Moses 7:62.
3. While with them, Christ taught these people his gospel.
3 Nephi 12:30.
4. Christ told the people in the New World of others that he was to visit and teach (just as he had told the people in Palestine of this visit to the Nephites).
3 Nephi 15:21; 16:1-3.

READER:

Always, wherever he went, Jesus took special note of the children. He frequently took time to receive, fondle, and bless them. He knew that children were fresh from their heavenly home and had childlike faith and love. "Suffer the little children to come unto me," he said. He taught the people that unless they became "as a little child" they could not enter the kingdom of God. (See Mark 10:14, 15.) His love of children is not recorded in the Bible alone. Nephi, in the Book of Mormon says:

"... He took their little children, one by one, and blessed them, and prayed unto the Father for them." (3 Nephi 17:21.)

The children knew him. They believed in his words and responded to his teachings.

(If desired, the children of Junior Sunday School may present the special part of their program to the Senior Sunday School at this time. This is explained in their program on the following pages.)

READER:

The concept of eternity as Christ taught it relates to all of life's situations. It is as important today as it was when he lived upon the earth. The question of whether there is another life makes all the difference imaginable as to what shall be the aim and purpose of the life we now live. Christ does live and he is our Savior and our perfect example.

AN EASTER AWAKENING

STORY:

(by a 12- to 14-year-old girl.)

Death had come to the little house next to the large mansion. Poor little Marie was left without the mother who had loved her so dearly. She found no comfort in

(Continued on following page.)

EASTER MORNING SERVICE FOR SENIOR SUNDAY SCHOOL (Concluded from preceding page.)

any of her five brothers, and even Eudora, her best friend who lived next door could be of little help today. Eudora, who had lived a very sheltered life in a large home, had never come face to face with death's mystery, and she was at a loss to know what to do to help her dear friend. Seeking help, the confused girl hurried to her mother and cried, "Mama, Mama, she is dead! Marie's mama is dead. She won't ever have a mother to speak or smile or to love her any more."

"There, there, sweetheart, you mustn't let things like this upset you so," replied the mother. "She has her papa and her brothers, and she should be thankful for that."

In her efforts to allay the child's fear of death, Eudora's mother took her to the garden where the gardener was at work planting new bulbs. "Do you see what this is?" the mother asked as she picked up one of the bulbs.

"It looks like a dried up old onion," replied Eudora.

"Yes, it does, Eudora. But plant the bulb in a pot and watch it for several days."

As Eudora was planting her bulb, she found a small, brown cocoon. When she showed it to the gardener, he told her to watch it as patiently as she watched the earth where the lily bulb was planted. Excitedly she asked her friend Marie to watch with her. Each day they came to look at the plant and the cocoon, and they talked often of the surprises they felt might be inside.

Before the day came when the lily bloomed or the cocoon opened, the black crepe of mourning hung over the doorway of the great mansion. Sudden illness had overtaken Eudora, and in spite of all that love and wealth and skill could do, Eudora died. In a

darkened room sat the mother, who could not be comforted in her deep despair. For many long days she sat there, asking over and over again where God and his justice were.

Marie, too, was sad, but she had been watching the lily and the cocoon and from them had found comfort. Now she took them to the inconsolable mother.

"I've watched them ever since Eudora told me about them, and now look! They were dead when you first showed them to her, but this morning the lily opened up and I could see its heart of gold. Its perfume filled our whole house, just like my mama's used to do. And look at the cocoon—it is coming alive too."

As they watched, a beautiful butterfly came out of the cocoon and stood trembling as its wings began to unfold. Slowly it crawled along the girl's fingers, and finally it fluttered up to the waxy petals of the lily.

"This is like my mama and Eudora," said Marie. "I'm sure they are as beautiful as this flower and the butterfly—now see them both together!"

The mother looked into the mother-hungry eyes of the little girl, and the grief and bitterness melted from her heart.

"Come dear. If Eudora is happy with your mama, then you must come to me."

The sunlight poured over them like a benediction. The birds were singing, and faintly there came the sound of bells.

"Listen—the Easter chimes! They tell of the resurrection of our Savior. But oh, my dear, there has been a special awakening on this Easter Day—the awakening of my soul—opened to a new and better life by the hand of a little child."

TALK: (5 to 7 minutes.)

"My concept of eternity before and after my conversion." (By a Gospel Essentials class member who is a convert to the Church.)

TALK: (5 to 7 minutes.)

"How the concept of eternity affects my marriage." (By a Family Relations class member—recently married, if possible.)

POEM:

(by a 16- or 17-year-old girl)

FAITH:

*I did not follow Jesus up the hill
Or see three crosses standing side
by side.*

*I only read . . . the crowd stood
strangely still
To watch the Savior being crucified.*

*I did not walk with Mary to the
tomb
Upon that glorious morn so long
ago,
I did not see the angel in the gloom
Or meet the Gardener whom they
did not know.*

*Although I did not see the wonders
wrought,
Spring has returned throughout
these many years
I see salvation which He dearly
bought
In every leaf and flower which
appears*

*Just as I know that spring shall
always be . . .
I know Christ walked on earth and
died for me.*

—Marian L. Moore.

VOCAL SOLO:

"I Know That My Redeemer
Liveth," from Handel's *Messiah*,
(soprano voice), or

"The Lord's Prayer," by Albert
Hay Malotte; G. Schirmer, New
York (available in high, medium,
or low voice).

⁵"Faith," by Marian L. Moore; *Easter Ideals*, volume 24, No. 2, March 1967. Used by permission.

SUGGESTED EASTER MORNING SERVICE FOR JUNIOR SUNDAY SCHOOL, APRIL 14

The Easter program for Junior Sunday School will take about 15 minutes and should be given in place of the inspirational presentation and song practice.

It is suggested that Course Three children not be used to give speaking parts. They may learn in class the hymn, "I'll Remember Thee," *Sermons and Songs for Little Children*, page 9, and present this as a class at the appropriate time.

Suggested pictures should be available in ward libraries. Some are found in the teaching-aid packets

of various classes. All are available at Deseret Book Store, Salt Lake City, Utah.

The part of the program beginning with the song, "Jesus is Our Loving Friend," and continuing to the end, may be inserted in the program for the Senior Sunday School, if it is desired that the children participate in this service. It is suggested that the children present the complete program in Junior Sunday School and then go to the Senior Sunday School to present the last part again.

THEME

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

Opening Hymn: (Choose an appropriate hymn the children know.)

Sacramental Hymn: "A Sacrament Song," *Sermons and Songs for Little Children*, page 9.

COORDINATOR:

Easter is one of the most beautiful days of the year. It is beautiful because of the beauties of nature we see around us. It is

beautiful because of the wonderful feeling we have within us.

There is a special reason for this happy and joyful feeling at Easter time. Today we are going to hear the story that explains it.

SMALL CHILD:

HIS LOVE WAS GREAT!

*There would be no Easter Day
If dear Jesus had not come,
If he had not been willing to die
For the sins of everyone.*

—Esther Johnson.

FIRST CHILD: (Holds picture of

Standard Easter Program Book No. 18,
Standard Publishing Co. Used by permission.

Luoma Photo.



of various classes. All are available at Deseret Book Store, Salt Lake City, Utah.

The part of the program beginning with the song, "Jesus is Our Loving Friend," and continuing to the end, may be inserted in the program for the Senior Sunday School, if it is desired that the children participate in this service. It is suggested that the children present the complete program in Junior Sunday School and then go to the Senior Sunday School to present the last part again.

Christ entering Jerusalem on a donkey.)

*A donkey walked on palm boughs
Laid upon the ground.
And on his back rode Christ
The King, the Son of God.
Into Jerusalem he came,
And in his ears Hosannas rang.*

SONG: "Hosanna," *The Instructor*, October, 1967, page 392; and January, 1968, page 24.

SECOND CHILD:

*There were some in Jerusalem
Who did not love Christ.
This he knew. Envy and hate
Were in their hearts.
They feared his power
But did not believe
He was Christ, God's own Son.*

THIRD CHILD: (Hold picture of the Last Supper.)

*In an upper room, Christ served
The sacrament to his disciples.
He told them he would die for
them
And everyone upon the earth:
For all men who lived or would
live.*

SONG: "I'll Remember Thee," *Sermons and Songs for Little Children*, page 9.

FOURTH CHILD: (Hold picture of Christ upon the cross.)

*Jesus Christ, the Son of God,
Died upon the cross.
He gave his life
So each of us might live again.
This was his promise to the
Twelve
Who gathered round him that
last night.*

FIFTH CHILD: (Hold picture of the open tomb.)

*Christ's friends did not understand
The meaning of his promise to
them.*

(Continued on following page.)



THE DOUBTFUL THOMAS, BY BLOCH.

*They placed him in a borrowed tomb
And marvelled, that when three days passed,
The large stone had been rolled away.*

SIXTH CHILD: (Hold picture of Christ appearing to Mary, or Christ with the disciples in the upper room.)

*Two angels spoke to them and said,
"Why seek ye the living among the dead? He is not here, but is Risen . . ." And they saw him With their eyes, Heard his voice and felt his wounds.*

SEVENTH CHILD: (Hold picture of the ascension.)

Forty days Christ tarried with them, Then into heaven ascended To sit on the right hand of God, His Father. Very pleased was God With his Son's mission on this earth.

HYMN: "Hosanna," *The Instructor*, October, 1967, page 392.

TEACHER OR COORDINATOR:

Jesus Christ gave his life upon the cross. He did not want to suf-

fer, but he knew it was God's plan for him to die and then come to life again. We celebrate Easter to remember Christ's sacrifice and his gift to us of eternal life.

Because Christ followed God's plan, we will be able to live in heaven with God, Jesus Christ, our mothers and fathers, our brothers, sisters, and friends.

(The program beginning with this hymn and continuing to the end may be presented in the Senior Sunday School, if desired.)

HYMN: "Jesus is Our Loving Friend," *The Children Sing*, No. 21.

TEACHER OR COORDINATOR:

Before Christ was crucified, he told the people: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

The "other sheep" he was talking about were the people who lived in the land of America. Their prophets had told them Christ would be born in Bethlehem; that he would die and then rise from the dead and live forever with God. The prophets told the people in America that Christ would also come and teach them.

EIGHTH CHILD: The people looked up and saw a man dressed in a white robe. He came and stood among them and said: "Behold, I am Jesus Christ. . ." (3 Nephi 11:10.)

Jesus taught the people to love one another. He taught them many other things that would help them to return and live with God.

HYMN: "I Think When I Read That Sweet Story," *The Children Sing*, No. 9.

POEM: (May be given by one, two, or four children.)

(Concluded on page 93.)

USE THE SCRIPTURES

by Lowell L. Bennion

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

These words of Jesus are supplemented by Paul's counsel of similar character to Timothy:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works. (2 Timothy 3:14-17.)

There are sound reasons why gospel teachers should lead their students into the scriptures. The scriptures are the only books published about Mormonism which are authoritative sources of Church doctrine. No other books have been accepted by the Church as canonical or standard works.

These books were written by men of God—great characters such as Amos, Isaiah, Jeremiah, Paul, Alma, Mormon, Moroni, and the Prophet Joseph Smith. They speak to us with directness, immediacy, assurance, and authority. The scriptures alone contain what is known of the life and teachings of the Master teacher and the Son of God. They give us the principles of life and salvation in rich and varied form.

The scriptures are alive and interesting; full of great and human characters, moving and dramatic episodes, stories, parables and incidents, songs, proverbs, and sermons, historical accounts, a few love affairs, war and peace, hate and love, intrigue, and lofty idealism. Nearly every type of human frailty and strength is portrayed in language that is, for the most part, appealing, and much of it inspiring.

In an age when many people have become spectators and listeners and pursuers of entertainment, many of our own people are ignorant of the scriptures. Yet these books can be made adventurous to people, young and old. Following are a few suggested ways to involve students in scriptural study and reading.

SCRIPTURAL READING IN SUNDAY SCHOOL

(1) Acquire enough inexpensive copies of the standard works so that every member of an average-sized class may have one in his hands. Or have each class member buy a copy and keep it in the ward library for study purposes.

(2) Instead of giving a lecture on the life of Peter, for example, the teacher can search out significant chapters in the New Testament which tell of Peter (e.g., Matthew 16, John 13, Luke 22 and 24, Acts 2, 3, and 10). Before making the assignments, stimulate class curiosity about Peter. Challenge each one to read a chapter and analyze Peter's character from his reading. As the students report, build the personality of Peter on the chalkboard.

To encourage research in scripture, raise a question or state a problem and then assign pointed readings wherein students can find answers and solutions. Students are more eager to study if they have a concrete goal, a specific reason for searching.

(3) Many verses in scripture can be used to introduce, conclude, or even build an entire lesson:

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:36.)

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matthew 6:24.)

Be not overcome of evil, but overcome evil with good. (Romans 12:21.)

. . . For the letter killeth, but the spirit giveth life. (2 Corinthians 3:6.)

Give students an opportunity to figure out the meaning of choice passages. Challenge them and encourage imaginative, creative thinking.

(4) Single words are often challenging to students. Begin the lesson some Sunday by calling for definitions and explanations of words found in scripture. Be sure you have prepared well to fill in and to illustrate. For example, discuss the meanings of such words as *love, faith, salvation, eternal life, fear*.

Eternal, for example, is used in both a quantitative and qualitative sense in scripture. In some places it means *life everlasting*, literally without beginning or end (quantitative); in many contexts, such as John 17:3, *eternal* means *Godlike* (qualitative). A whole and instructive lesson can be built around the analysis of this one word as used in scripture and its meaning in our lives.

(5) Motivate students to memorize scripture. This likely will have value only if the class has come to discover, through research or discussion, real meaning in what they are asked to memorize. And the passage should not be too long nor too difficult. Practice in unison and with sincere feeling in class.

“IT BAFFLES THE TONGUE”



by Elwin W. Jensen*

Today a letter was delivered to my desk at the genealogical library. It was slightly crumpled—evidence of a long journey. The stamp was rather bizarre, with strange character marks which immediately conjured up “mind pictures” of a distant land—a land visited only in the imagination—a land of kimonos and terraced rice-paddies, of mountains and seas, of pagodas and cherry blossoms.

Faintly, from somewhere, came dim memories of a verse:

*Lo! There towers the lofty peak of Fuji
From between Kai and wave-washed Suruga.
The clouds of heaven dare not cross it,
Nor the birds of air soar above it.
The snows quench the burning fires,
The fires consume the falling snow.
It baffles the tongue, it cannot be named,
It is a god mysterious.*

My thoughts were turned to an interesting event which also “baffles the tongue.”

A Japanese Lady

The letter brought happy tidings from the exotic land of Japan. A needed record had been found—an old and extremely valuable register, plump to overflowing with genealogy and history. This record had been sought for a long time.

I first became interested in this genealogical problem when the author of the crumpled letter first sent some family records—a shapeless mass of miscellaneous papers inscribed with old Chinese characters, with a plea to the genealogical library

(For Course 25, lesson of March 31, “Greater Love Hath No Man”; for Course 27, lesson of March 24, “The New Sacrifice”; for Course 29, lessons of February 18 and March 24, “Forcoordination and Predestination” and “Spiritual Gifts”; to support family home evening lesson 28; and of general interest.)

*From the *Manyoshu*, an 8th Century A.D. Japanese anthology.

for aid in their translation and organization. Immediate inquiries were made among friends and associates in an endeavor to find someone with the knowledge and ability to read and transcribe the records. Reading old genealogies from Japan is akin to reading ancient German records of five or six hundred years ago. Handwriting, script, and meanings have changed and are difficult to decipher.

In trying to find the right person to work on these records, one contact led to another until finally we found a Japanese woman, Tomiko Hiranishi, living in Salt Lake City, who evidently had the ability and who consented to look at the unfamiliar records. Fortunately, Tomiko was also a member of the Church and had recently become interested in doing genealogy work. She came, looked at the rough manuscript, and then suddenly, her voice took on a tone of awe, respect, and great interest. “This is an important genealogy,” she explained. “It is a very important record going back many generations, back to some of the old Japanese emperors, perhaps as far back as 900 A.D.”

A Patriarchal Blessing

She agreed to work at the translation; indeed, she was singularly eager and keen to start the work. It was as if these were her own family records. Her interest seemed rather unusual, until she told her story.

Tomiko Hiranishi was a convert to the Church, but until recently family problems had kept her

*Elwin W. Jensen works for the Genealogical Society and was instrumental in starting the records microfilming program in New Zealand and Australia for the Society. He is a convert of Israel in The Pacific, a Polynesian genealogical text. He has served in the New Zealand Mission (1934-1937). He and his wife (Mona Madsen) are members of the Bountiful Eighth Ward, South Bountiful Stake, where Brother Jensen teaches the Family Relations Course in Sunday School.



Art by Dale Kilbourn.

from being active. Now she had been able to come back to full participation, and thus to receive the blessings which are available through Church activity. She had gone to the temple. It seemed to her a crowning joy when she received her patriarchal blessing, for in this blessing she was told, among other things that, "records that are now unknown to you will come into your possession. . . ." The blessing indicated that these papers would contain genealogical records of the Japanese people, that she would be an instrument to help with these records and would find much joy in this labor of love.

A Wonderful Happening

Now, unexpectedly, within the short period of some three weeks since it was pronounced, this blessing was being fulfilled. Our little Japanese sister was quite excited. She approached the new task with awe and enthusiasm. Although the records were not of her immediate ancestry, they pertained to people of her homeland; and her heart was filled with happiness. Just to be an instrument in helping with such important work, to aid in forming a great eternal chain of kinship, to see the actual fulfillment of a sacred promise—truly, here was a wonderful happening, an event to baffle the tongue—something so great and so important that it towered in her life like the lofty peak of Fuji-san.

Today our little Japanese sister works with these records from her beloved Nipponese homeland—fulfilling her patriarchal blessing—translating, transcribing, and waiting. She is waiting for the needed new records which soon shall come, as promised in the crumpled letter of happy tidings that came across my desk today.

Library File Reference: GENEALOGY.

EASTER MORNING SERVICE FOR JUNIOR SUNDAY SCHOOL (Concluded from page 90.)

CHRIST IN AMERICA

*Christ blessed the little children.
They knelt around his feet.
He placed his hands upon their
heads.
His face was calm and sweet.*

*Christ blessed the little children.
The heavens opened wide.
Angels descended to the earth
And stood at each one's side.*

*Christ blessed the little children.
They heard his soft, sweet voice.
They knew he loved each one of
them.
In this they did rejoice.*

*Christ blesses little children
Today as he did then.
I feel his spirit close to me,
My joy is without end.*

—Carol C. Smith.

HYMN: "I Know That My Redeemer Lives," *The Children Sing*, No. 17.

Easter Program General Committee:
Donna D. Sorensen, chairman; Kathryn B. Vernon; Robert M. Cundick; Carol C. Smith.

Junior Sunday School Program: Carol C. Smith.

Senior Sunday School Program: Kathryn B. Vernon.

A DEPTH LOOK AT STATISTICS

STATISTICS INTERPRETED

(The Secretary's Corner)

by Herald L. Carlston

The average percentage attendance at Sunday School is not a complete picture of the number of members who attend. Average percentage attendance is based on the assumption that those who attend do so every Sunday during the month. If two members attend Sunday School once each during the month, and another attends twice during a four-Sunday month, their collective attendance is reported as one person attending the four Sundays.

A study of the full and partial attendance in a certain stake revealed that 53.4% of the membership attended during the month in order to establish the average percentage of 37%. In other words, 46.6% of the members were absent during the entire month. It is clear that at least 16.4% were partial attenders. In order to determine how deep into the 37% the partial attendance extended, one would have to inspect carefully the various class roll books.

Form 3 of the new reporting system calls for an accurate report of the number of members who are absent every Sunday during the month. In order that this information may be accurately reported, it is essential that an up-to-date record be kept of the entire ward or branch membership, except for children under three years of age, who are not enrolled in Sunday School. The roll books should also include the names of Church investigators who attend regularly. With a complete membership enrollment and a precise record of attendance, the extent of partial or full-time attendance, as well as non-attendance, can be established.

Here are a few of the reasons why some members attend only part of the Sundays during the month: (1) had illness during the month; (2) took turn in staying home with the little children; (3) was away on vacation; (4) overslept; (5) did not watch the time; (6) was too interested in the "funnies," a book, newspaper, television, radio, or a magazine; (7) had to help mother in preparing dinner for Sunday guests; (8) had to attend another

meeting (which should not have been held during Sunday School time); (9) "sluffed" class after the worship service.

Each secretary should look at the statistics in depth and keep her superintendency informed as to the complete picture of attendance. All members who attend partially during the month come under the immediate jurisdiction of the teacher, who is free to visit them or have a class officer or member visit them, in order to keep them coming to Sunday School. The teacher should be fully aware of the reasons for partial attendance. On the other hand, the regular non-attenders come under the jurisdiction of the ward council. It is the duty of home teachers to visit potential members and try to reactivate them.

The new record system encourages teachers to give the names of certain potential members to the superintendent each month so that he may present them to the ward council for enlistment assignments to the home teachers.

What then is the responsibility of the secretary? In cooperation with the ward clerk, she should maintain, according to roll books, a complete record of all active and potential members. With the help of the teachers, she should keep a careful record of attendance at Sunday School so that the partial attenders may be contacted by the teacher or by a class officer or member. She should encourage teachers to suggest each month the names of non-attenders who should be urged to attend Sunday School by the home teachers.

A depth look at Sunday School statistics should bring to us a greater appreciation for the average attendance figures, for they have greater meaning than is reflected on the surface. Although it is better to attend part of the time than not at all, our objective is to get everyone to attend regularly so that all may learn and live the gospel of Jesus Christ.

THE PEDIGREE OF THE KING JAMES BIBLE



by Richard Lloyd Anderson*

The ancestors and lineal descendants of the King James translation of the Bible are diagrammed on the accompanying chart. Scores of important translations do not appear, but those listed are still the most significant English versions in terms of popularity, use in worship, and accepted accuracy. Discovery of manuscripts and translations is always an unfinished story, yet one of such excitement and importance that even oft-told portions bear repeating.

It is conceivable that original portions of Bible writings may yet be discovered, though today we have no actual writings of its ancient authors. The modern age of manuscript discovery has revealed complete New Testament copies on vellum (thin leather) dating within 250 years from the time of original writing. Also, recently discovered manuscripts supply papyrus copies of most New Testament books dating about 100 years from the time of the original writing, in the case of a fragment of the Gospel of John, less than 50 years. As Sir Frederic Kenyon repeatedly observed, no other ancient book can begin to match the New Testament in either the number or antiquity of its manuscripts.¹ Now the discovery of the Dead Sea Scrolls has extended the same general validating process to the Old Testament.

(For Course 15, lesson of June 9, "The Most Famous Book in the World"; for Course 29, lessons of March 31 and April 7, "The Holy Bible"; Old Testament" and "The Holy Bible"; "The New Testament"; and of general interest.)

*Richard Lloyd Anderson is professor of history and religion at Brigham Young University. He attended BYU (A.B., 1951; M.A., 1957), Harvard Law School (LL.B., 1954) and the University of California at Berkeley (Ph.D., 1962). Dr. Anderson is a high councilor in BYU Fifth Stake. He served a mission in the Northwestern States and has taught in the missions, the Gospel Doctrine teacher, state Sunday School board member, and editor. This year he is writing up the results of a ten-year research project on the witnesses of the Book of Mormon. He and his wife (Carma Rose deJong) and their four children live in the Pleasant View Ward, East Sharon (Utah) Stake.

Peters denial.

Chap. xvij. Christ's Kingdom.

<p>*Chap. 15. 12. Then Simon Peter, and the captain, and the officers of the Temple, took Jesus, and bound him, 13. and led him away to Annas first (for he was father in law to Caiaphas, who was the high priest that same year):</p> <p>14. And Caiaphas was he which counseled to the Jews that it was expedient that one man should die for the people, that the whole nation should not perish.</p> <p>15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and when he was led into the judgment hall, he gat him into the same.</p> <p>16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto the maid that kept the door, and brought Peter in.</p> <p>17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? he saith, I am not.</p> <p>18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they thermized him there, that his master should not be cold.</p> <p>19. ¶ The high priest then asked Jesus of his disciples, and of his doctrine. 20. Jesus answered him, I spake openly to the world; I taught nothing in secret, neither in the Temple, whither the Jews always resorted, and in secret have I said nothing:</p> <p>21. Why then asketh ye? After these words spake he to them again: Behold, ye hearken what I say:</p> <p>22. And when he had thus spoken, one of the officers which stood by smote Jesus, and said, Answerest thou me, King of the Jews? I will smite thee.</p> <p>23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smotest thou me?</p> <p>24. Now Anna had sent him bound</p>	<p>19. That the saying might be fulfilled which he spake, Of them which hear my word, some shall follow me, but others shall turn back, and smite me, and bear witness against me, and bring me to the high priest, and to the officers of the law, and the chief priests, and the council: and I shall be delivered unto them, and shall be smitten and scourged.</p> <p>20. And Simon Peter, and the other disciple, who spake unto the maid, and was known unto the high priest, went in with Jesus into the judgment hall.</p> <p>21. And the officers and the chief priests and the scribes, and the high priest, and all the council, did not let Peter in, but sent him away to wait in the porch until they had sent for him.</p> <p>22. Peter then denied again, and immediately the cock crew.</p> <p>23. ¶ Then came the officers from Caiaphas, and led Jesus into the judgment hall, and smote him, and bound him, and led him away to Annas first: and the officers were not into the judgment hall, till the chief priests should be gathered together.</p> <p>24. Pilate then sent out unto them, and said, What accusation bring you against this man?</p> <p>25. They said unto him, This man is a Galilean, and he doth many things which are not lawful for a man to do.</p> <p>26. One of the servants of the high priest, being his kinsman, whose care it was to see that all was well in the garden, said unto Peter, Art thou not he that followeth him?</p> <p>27. Peter then denied again, and immediately the cock crew.</p> <p>28. ¶ Then came the officers from Caiaphas, and led the officers from Caiaphas, and led Jesus into the judgment hall, and smote him, and bound him, and led him away to Annas first: and the officers were not into the judgment hall, till the chief priests should be gathered together.</p> <p>29. Pilate then sent out unto them, and said, What accusation bring you against this man?</p> <p>30. They said unto him, This man is a Galilean, and he doth many things which are not lawful for a man to do.</p> <p>31. Then said Pilate unto them, Take ye this man, and judge him according to your law: and when they had heard that, they then sent him back to Pilate.</p> <p>32. Then saith the saying of Pilate, It is not lawful for me to put any man to death:</p> <p>33. ¶ That the saying of Jesus might be fulfilled, which he spake, saying, I am not my own: my Father he that sent me.</p> <p>34. Then Pilate entered into the judgment hall again, and spake to Jesus, saying, Art thou the King of the Jews?</p> <p>35. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then should my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p> <p>36. Then said Pilate unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this only was I born, and for this I came into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice.</p> <p>37. Pilate said unto him, what is truth? And objecting a spear to the earth, he</p>
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Photostatic reproduction from black letter edition of the King James Version of the Bible, in Old English type.

The technical name for any translation is "version." The earliest versions of the Eastern Mediterranean are potentially helpful in confirming or supplementing manuscripts in the original Biblical languages. The Vulgate Version was produced by Jerome, who corrected the Latin manuscripts of his day with the aid of Greek and Hebrew texts. Its name arose from the fact that it was accepted in popular or common ("vulgar") use. Although Wycliffe and his associates produced the first English translation of the complete Bible in the fourteenth century, they did not use the Hebrew Old Testament nor the Greek New Testament, but rather the Latin Vulgate. It was not until the sixteenth century that the intermediate step of translating from Latin was eliminated with the publication of Tyndale's New Testament and portions of his Old Testament.

(Concluded on following page.)

*See the paperback edition, Sir Frederic Kenyon, *The Story of the Bible*, rev. by F. E. Bruce, Erdmans Publishing Company, Grand Rapids, Michigan, 1967; pages 26, 106, 113.

THE PEDIGREE OF THE KING JAMES BIBLE (Concluded from preceding page.)

ment, rendered directly from the Greek and Hebrew texts. William Tyndale stands as a great martyr in the cause of religious freedom. He was burned at the stake for his lifetime devotion to translating and disseminating the English Bible. His heroism is better publicized than his scholarship, however, for it is not so well known that the King James Bible and its descendants retain the basic structure of Tyndale's translation.

Modifications of the English Bible in the sixteenth century are of chiefly antiquarian interest because they were superseded by the King James version in the seventeenth century.² The King James Bible is more elegantly called the Authorized Version, though this title is imprecise, since other Bibles have been authorized by the sovereign. In fact, the main authorization given this translation was the granting of the request of Protestant leaders by appointing some fifty clergymen to revise existing translations. As indicated, the results were not basically novel. Anyone can check for himself, in a convenient parallel edition of the main New Testament translations from Tyndale to the King James Version, and see that Tyndale's sentence structure is generally preserved.³ (Since both Tyndale and the King James revisers considered the words of scripture divinely inspired, the literal translation of each would be bound to coincide in many cases.) So the King James Version was really a scholarly modification of what had been time-tested. The direct descendants of this translation have followed the same pattern.

The King James Version will never be displaced as a study Bible because it was produced in an age that took very seriously the integrity of scripture. However, we should not forget that it was of this Bible the Prophet Joseph Smith expressed acceptance with the reservation, "as far as it is translated correctly." The most persuasive case for revision of this translation rests on the changes intrinsic in language. What communicated to the ordinary Englishman in 1611 may not communicate at all to the average American in 1968. For instance, in the New Testament the following words are usually quite misleading: *straightway, by and by, anon, let, wist, mortify, and palsy*. Although the Authorized Ver-

sion, used by Latter-day Saints, is one of the most accurate translations in English from a doctrinal point of view, its Elizabethan prose (contemporary with Shakespeare) takes a good deal of dictionary work to be sure that its terms are properly understood.

The three revisions of the King James Version by scholarly committees are quite conservative modifications in the direction of more clearly rendering its most difficult terms. The first of these, the Revised Version, was the product of an Anglo-American board. Strong feelings of dissent on some readings resulted in the American group publishing its own American Standard Version afterward. Yet the two editions do not substantially differ. In both translations an attempt was made to use English words that consistently corresponded to the Greek.

Later, a group of eminent American professors of Bible languages was selected to revise the American Standard Version without strict literalism but with the best English of the present century. A younger generation not educated in Shakespeare finds the resulting Revised Standard Version very readable. But although the *translation* is on the whole excellent, liberties taken with the Greek and Hebrew *text* have proved disconcerting, especially in a number of passages that are relegated to footnotes as dubious readings.

One who protested against this procedure of the Revised Version was the English scholar Scrivener, foremost in his day as an expert on New Testament manuscripts and a member of the Revised Version committee. Later, protesting against a similar procedure in the Revised Standard Version, President J. Reuben Clark, Jr. restated Scrivener's arguments in *Why the King James Version*.

The accompanying chart shows that revisions of the King James Bible rely on more ancient manuscripts. While this is true, it is misleading, since, in the absence of original manuscripts, later copies may actually contain earlier readings. Also, the Greek text used for the Authorized Version is, in the judgment of many, probably more complete than that used for its revisions.

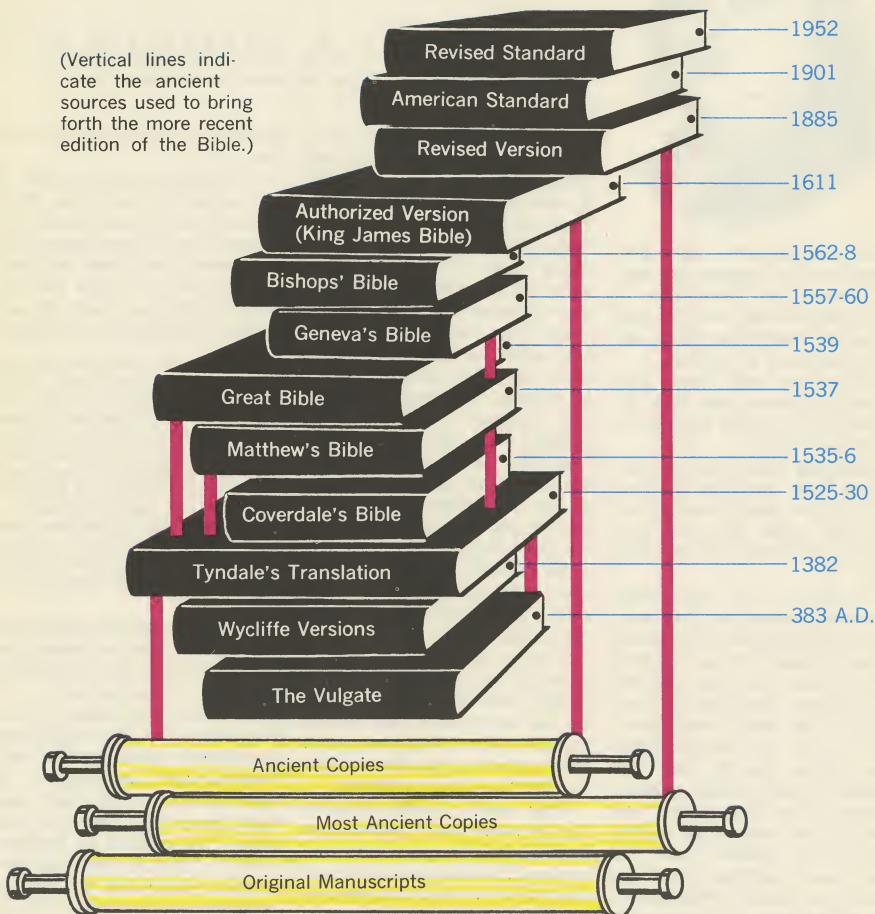
Perhaps translations, like people, must be accepted on the understanding that perfection is so rare that intelligent use of any version depends upon correctly assessing its strengths and weaknesses.

²For a survey of these translations see Kenyon, *The Story of the Bible*; or J. Reuben Clark, Jr., *Why the King James Version*, Deseret Book Company, Salt Lake City, Utah, 1956.

³See Luther A. Weigle, *The New Testament Octapla: Eight English Versions of the New Testament in the Tyndale-King James Tradition*, Thomas Nelson & Sons, New York, 1962.

Pedigree of the King James Bible

(Vertical lines indicate the ancient sources used to bring forth the more recent edition of the Bible.)



Compiled by Richard Lloyd Anderson



MAKING A MIRACLE

BENJAMIN FRANKLIN: ". . . GOD GOVERNS IN THE AFFAIRS OF MEN..."

For some days now I have been letting my mind wander and wonder through the Philadelphia of 1787. The summer was hot and humid that year. Older folks said it was the worst in 37 years.

Philadelphia, with fewer than 70,000 inhabitants, was then the largest city in North America—a "Western Athens."

Along the streets moved gold-headed canes and men of affairs with silk stockings, knee buckles, and coats of all the colors in a rainbow. Women's hair was piled high.

A group of men from twelve American colonies met that summer in Philadelphia's state house. (Rhode Island refused attendance.) These men were delegates to America's Constitutional Convention. They were a young group, the some 55 participants. Jonathan Dayton was 26; Alexander Hamilton was 30; James Madison, "Father of the Constitution," was just 36. Their average age was 43. There were planters from the South and merchants from the North, but lawyers predominated. George Washington, a farmer with powdered pigtails, sat in the presiding chair while brilliant men debated.

(For Course 17, lessons of February 25 and March 31, "America, a Cradle of Democracy"; and "Mission to the Zones"; and for Course 19, lesson of March 17, "Relationship of Man to God"; for Course 27, lesson of April 28, "The Power of Prayer"; and of general interest.)

One of the most honored of the group was he who, more than any other, had shaped the personality of the city in which they met. Benjamin Franklin had come into Philadelphia from Boston at 17, eating a loaf of bread and carrying a loaf under each arm. He had given American literature its first classic (his *Autobiography*).¹ He had tamed lightning, invented a stove, served as colonial postmaster general, organized America's first hospital, and founded the academy which was to become the University of Pennsylvania. He had been America's leading printer, and as minister to France he had brought that great nation into the Revolutionary War at the side of the colonists. Adored in France, where small busts of him were best sellers, he was America's first citizen of the world.

Eldest of the delegates, Franklin at 81 was suffering with gout in that simmering summer of 1787. He was conveyed to the convention in a glass-sided French sedan chair carried on poles about 12 feet long by four husky prisoners.

After about a month of sparkling but often bitter debate, there had been little progress at the convention. The delegates had argued about how to elect congressmen, whether the chief executive should be one man or three, and how to appoint judges. They had battled over other issues. The convention was on the brink of dissolution. Even Washington wrote gloomy

(Van Wyck Brooks, *The World of Washington Irving*; E. P. Dutton and Co., Inc., New York, N.Y., 1944; page 9.)

letters to his farm at Mount Vernon.

Dr. Franklin had said little at the convention for some days. Generally, when he spoke, he did so from notes. He was aware that his memory had slowed with age. Now he spoke. In a voice that had softened with the years, he addressed Washington in the chair:

... In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding? . . . I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men.²

The Constitution was hammered into shape in the long weeks that followed, before the Convention adjourned in September.

Every man and woman in these fast-moving and often frightening days should pause with Benjamin Franklin and his associates in that summer of 1787. What came from those men then has been called "the miracle at Philadelphia,"³ a divinely inspired⁴ Constitution which aims to exalt the individual and to protect his pursuit of happiness.

—Wendell J. Ashton.

¹Catherine Drinker Bowen, *Miracle at Philadelphia*; Little, Brown and Co., Boston, Mass., 1955, page 125.

²See Catherine Drinker Bowen, *Miracle at Philadelphia*.

³Doctrine and Covenants 101:79, 80. Library File Reference: UNITED STATES—CONSTITUTION.